be thereof lawfully convicted; That then the same person shall for his second offence suffer imprisonment during his life.

And it is Ordained, and Enacted by the Authority aforesaid, That if any person or persons whatsoever, after the said Feast of the Nativity of Saint John Baptist next coming, shall in any Enterludes, Playes, Songs, Rimes, or by other open words declare, or speak any thing in the derogation, depraving or despising of the same Book, or of any thing therein contained, or any part thereof; or shall by open fact, deed, or by open threatnings compel, or cause, or otherwise procure, or maintain any Person, Vicar, or other Minister in any Cathedral, or Parish Church, or in Chappel, or in any other place, to sing, or say any Common, or open Prayer, or to minister any Sacrament otherwise, or in any other manner, and form, then is mentioned in the said Book; or by any of the said means shall unlawfully interrupt, or let any Parson, Vicar, or other Minister in any Cathedral, or Parish-Church or Chappel, or any other place to sing or say Common and open Prayer, or to minister the Sacraments, or any of them, in such manner and form, as is mentioned in the said Book; That then every such person, being thereof lawfully convicted in form aboveslaid, shall forfeit to the Queen our Soveresign Lady, Her heirs and Successors for the first offence an Hundred marks: And if any person, or persons, being once convict of any such offence, shall offend again any of the last recited offences, and shall in form aforesaid be thereof lawfully convicted; That then the same person, so offending and convict, shall for the second offence forfeit to the Queen our Soveresign Lady, Her Heirs, and Successors Four hundred marks: And if any person, after he in form aforesaid shall have been twice convict of any offence concerning any of the last recited offences, shall offend the third time, and be thereof in form aboveslaid lawfully convict; That then every person, so offending and convict, shall for his third offence forfeit to our Soveresign Lady the Queen all his Goods and Chattels, and shall suffer imprisonment during his life: And if any person or persons, that for his first offence concerning the premisses, shall be convict in form aforesaid, do not pay the sum to be paid by vertue of his conviction, in such manner and form, as the same ought to be paid, within six weeks next after his conviction; That then every person so convict, and so not paying the same, shall for the same first offence, in stead of the said sum, suffer imprisonment by the space of six months without Bail or Mainprise: And if any person, or persons, that for his second offence concerning the premisses shall be convict in form aforesaid, do not pay the said sum to be paid by vertue of his conviction, and this statute, in such manner and form, as the same ought to be payed, within six weeks next after his said second conviction; That then every person so convicted, and not so paying the same, shall for the same second offence, in the stead of the said sum, suffer imprisonment during twelve moneths without Bail or Mainprise: and, That from and after the said Feast of the Nativity of Saint John Baptist next coming, all, and every person and persons, inhabiting within this Realm, or any other the Queens Majesties Dominions, shall diligently, and faithfully, having no lawful, or reasonable excuse to be absent, endeavour themselves to resort to their Parish Church, or Chappel accustomed, or upon reasonable let thereof, to some usual place, where Common Prayer, and such service of God shall be used in such time of let, upon every Sunday, and other dayes ordained and used to be kept as holy dayes, and then, and there to abide orderly and soberly, during the time of the Common Prayer, Preachings, or other Service of God there to be used and ministred, upon pain of punishment by the censures of the Church; and also upon pain, that every person so offending shall forfeit for every such offence twelve pence, to be levied by the Church Wardens of the Parish, where such offence shall be done, to the use of the poor of the same Parish, of the goods, lands, and tenements of such offender, by way of distress.

And for true execution hereof, the Queens most excellent Majesty, the Lords Temporal, and all the Commons in this present Parliament assembled, do in Gods name earnestly require, and charge all the Archbishops, Bishops, and other Ordinaries, that they shall endeavour themselves to the uttermost of their knowledges, that the due and true execution hereof may be had throughout their Dioceses and Charges, as they will answer before God for such evils and plagues, wherewith Almighty God may justly punish his people for neglecting this good and wholsome Law. And for their Authority in this behalf, Be it further enacted by the Authority aforesaid, That all and singular the same Archbishops, Bishops, and all other their officers exercising Ecclesiastical jurisdiction, as well in places exempt, as not exempt, within their Dioceses, shall have full power and Authority by this Act to reform, correct and punish by censures of the Church, all, and singular persons, which shall offend within any of their jurisdictions, or Dioceses, after the said Feast of the Nativity of Saint John Baptist next coming, against this Act and Statute, any other Law, Statute, Priviledge, Liberty, or Provision heretofore made, had, or suffered to the contrary notwithstanding.

And it is Ordained and Enacted by the Authority aforesaid, That all and every Justice of Oyer and Determiner, or Justices of Assize shall have full power and Authority in every of their open and general Sessions to enquire, hear and determine all and all manner of offences, that shall be committed, or done contrary to any Article contained in this present Act, within the limits of the Commission to them directed, and to make process for the execution of the same, as they may do against any person being indicted before them of trespass, or lawfully convicted thereof.

Provided alwayes, and be it Enacted by the Authority aforesaid, That all and every Archbishop and Bishop shall and may at all time and times at his liberty and pleasure, joyn and associate himself by vertue of this Act to the said Justices of Oyer and Determiner, or to the said Justices of Assize, at every of the said open and general Sessions, to be holden in any place within his Diocese, for and to the inquiry, hearing, and determining of the offences aforesaid.

Provided also, and be it Enacted by the Authority aforesaid, That the Books concerning the said Services shall at the costs and charges of the Parishioners of every Parish, and Cathedral Church be attained, and gotten before the said Feast of the Nativity of S. John Baptist next following, and that all such Parishes and Cathedral Churches, or other places, where the said Books shall be attained and gotten before the said Feast of the Nativity of S. John Baptist, shall within three weeks next after the said Books so attained and gotten, use the said Service, and put the same in ure according to this Act.

And be it further Enacted by the Authority aforesaid, That no person or persons shall be at any time hereafter impeached, or otherwise molested by or for any the offences above mentioned, hereafter to be committed, or done contrary to this Act; unless he or they so offending be thereof in-

vided at the next general Sessions to be holden before any such Justices of Oyer and Determiner, or Justices of Assle, viz: after any offence committed or done, contrary to the tenour of this Act.

Provided always, and be it Ordained and Enacted by the Aut or by aforesaid, That all and singular Lords of the Parliament, for the third offence above mentioned, shall be tried by their Peers.

Provided also, and be it Ordained and Enacted by the Authority aforesaid, That the Mayor of London, and all other Mayors, Bailiffs, and other Head-officers of all, and singular Cities, Burroughs, and Towns corporate within this Realm, Wales and the Marches of the same, to the which Justices of Assle do not commonly repair, shall have full power and Authority by vertue of this Act, to enquire, hear, and determine the offences aforesaid, and every of them yearly, within fifteen Dayes after the Feasts of Easter, and Saint Michael the Archangel, in like manner and form, as Justices of Assle, and Oyer and Determiner may do.

Provided always, and be it Ordained and Enacted by the Authority aforesaid, That all and singular Archbishops, and Bishops, and every of their Chancellors, Commissaries, Archdeacons, and other Ordinaries, having any peculiar Ecclesiastical jurisdiction, shall have full power and Authority by vertue of this Act, as well to enquire in their Visitation, Synods, and elsewhere within their jurisdiction, at any other time, and place, to take accusations, and informations of all, and every the things above mentioned, done, committed, or perpetrated within the limits of their jurisdictions and Authority, as to punish the same, by admonition, excommunication, sequestration, or deprivation, and other censures, and process, in like form, as heretofore hath been used in like cases by the Queens Ecclesiastical Laws.

Provided always, and be it Enacted, That whatsoever person offending in the premises shall for the offence first receive punishment of the Ordinary, having a testimonial thereof under the said Ordinaries seal, shall not for the same offence oftsoons be convicted before the Justices; and likewise receiving for the said offence punishment first by the Justices, he shall not for the same offence oftsoons receive punishment of the Ordinary: Any thing contained in this Act to the contrary notwithstanding.

Provided always, and be it Enacted, That such Ornaments of the Church and of the Ministers thereof shall be retained, and be in use, as were in this Church of England by the Authority of Parliament in the second year of the reign of King Edward the Sixth, until other order shall be therein taken by the Authority of the Queens Majesty, with the advice of her Commissioners, appointed and Authorized under the Great Seal of England for causes Ecclesiastical, or of the Metropolitan of this Realm: And also, That if there shall happen any contempt or irreverence to be used in the Ceremonies, or Rites of the Church, by the misusing of the Orders appointed in this Book; the Queens Majesty may by the like advice of the said Commissioners, or Metropolitan, ordain and publish such further Ceremonies or Rites, as may be most for the advancement of Gods glory, the edifying of his Church, and the due reverence of Christs holy Mysteries and Sacraments.

And be it further Enacted by the Authority aforesaid, That all Laws, Statutes, and Ordinances, wherein, or whereby any other Service, Administration of Sacraments, or Common Prayer is limited, established, or set forth to be used within this Realm, or any other the Queens Dominions, or Countreys, shall from henceforth be utterly void and of none effect.

An Act for the Uniformity of Publick Prayers, and Administration of Sacraments, and other Rites and Ceremonies: And for establishing the Form of Making, Ordaining, and Consecrating Bishops, Priests, and Deacons in the Church of *England*.

XIV. CAROL. II.

Whereas in the first year of the late Queen Elizabeth, there was one Uniform Order of Common Service and Prayer, and of the Administration of Sacraments, Rites and Ceremonies in the Church of England (agreeable to the Word of God, and usage of the Primitive Church) compiled by the Reverend Bishops and Clergy, set forth in one Book, Entituled, The Book of Common-Prayer, and Administration of Sacraments, and other Rites and Ceremonies of the Church of *England*; and enjoyned to be used by Act of Parliament, holden in the said First year of the said late Queen, Entituled, An Act for the Uniformity of Common-Prayer, and Service in the Church, and Administration of the Sacraments, very comfortable to all good people, desirous to live in Christian conversation, and most profitable to the Estate of this Realm; upon the which the Mercy, Favour and Blessing of Almighty God is in no wise so readily and plentifully poured, as by Common-Prayers, due using of the Sacraments, and often Preaching of the Gospel, with devotion of the hearers: And yet this notwithstanding, a great number of people in divers parts of this Realm, following their own sensuality, and living without knowledge and due fear of God, do wilfully and schismatically abstain, and refuse to come to their Parish Churches, and other Publick places where Common-Prayer, Administration of the Sacraments, and Preaching of the Word of God is used, upon the Sundays and other days ordained and appointed to be kept and observed as holy days: And whereas by the great and scandalous neglect of Ministers in the said Order, or Liturgy so set forth & enjoyned as aforesaid, great mischiefs and inconveniences, during the times of the late unhappy troubles, have arisen and grown; and many people have been led into Factions and Schisms, to the great decay and scandal of the Reformed Religion of the Church of England, and to the hazard of many souls: for prevention whereof in time to come, for settling the Peace of the Church, and for allaying the present distempers, which the indisposition of the time hath contracted, The Kings Majesty (according to his Declaration of the Five and twentieth of October, One thousand six hun-

pred and fifty) granted his Commission under the great Seal of England to several Bishops and other Divines to review the Book of Common Prayer, and to prepare such Alterations and Additions, as they thought fit to offer: And afterwards the Convocations of both the Provinces of Canterbury and York, being by His Majesty called and assembled (and now sitting) His Majesty hath been pleased to Authorize and require the Presidents of the said Convocations, and other the Bishops and Clergy of the same, to review the said Book of Common-Prayer, and the Book of the Form and manner of the Making and Consecrating of Bishops, Priests and Deacons: And that after mature consideration, they should make such Additions and Alterations in the said Books respectively, as to them should seem meet and convenient; And should exhibit and present the same to His Majesty in writing for his further allowance or confirmation; since which time, upon full and mature deliberation, they the said Presidents, Bishops and Clergy of both Provinces have accordingly reviewed the said Books, and have made some Alterations which they think fit to be inserted to the same; and some Additional Prayers to the said Book of Common Prayer, to be used upon proper and emergent occasions; and have exhibited and presented the same unto His Majesty in writing, in one Book, Entituled, The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of *England*; together with the Psalter, or Psalms of *David*, Pointed as they are to be sung or said in Churches; and the Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons: All which His Majesty having duly considered, hath fully approved and allowed the same, and recommended to this present Parliament, that the said Book of Common Prayer, and of the Form of Ordination and Consecration of Bishops, Priests and Deacons, with the Alterations and Additions, which have been so made and presented to His Majesty by the said Convocations, be the Book, which shall be appointed to be used by all that Officiate in all Cathedral and Collegiate Churches and Chappels, and in all Chappels of Colledges and Halls in both the Universities, and the Colledges of Eaton and Winchester, and in all Parish-Churches and Chappels within the Kingdom of England, Dominion of Wales, and Town of Berwick upon Tweed, and by all that Make, or Consecrate Bishops, Priests or Deacons in any of the said Places, under such Sanctions and Penalties as the Houses of Parliament shall think fit. Now in regard that nothing conduceth more to the setling of the Peace of this Nation (which is desired of all good men) nor to the honour of our Religion, and the propagation thereof, than an universal agreement in the publick Worship of Almighty God; and to the intent that every person within this Realm, may certainly know the Rule, to which he is to conform in Publick Worship, and Administration of Sacraments, and other Rites and Ceremonies of the Church of England, and the manner how, and by whom Bishops, Priests and Deacons are, and ought to be Made, Ordained and Consecrated;

Be it Enacted by the Kings most Excellent Majesty, by the advice, and with the consent of the Lords Spiritual and Temporal, and of the Commons in this present Parliament assembled, and by the Authority of the same, That all and singular Ministers, in any Cathedral, Collegiate, or Parish-Church or Chappel, or other place of publick Worship within this Realm of England, Dominion of Wales, and Town of Berwick upon Tweed, shall be bound to say and use the Morning Prayer, Evening Prayer, Celebration and Administration of both the Sacraments, and all other the Publick, and Common Prayer, in such order and form, as is mentioned in the said Book, annexed and joyned to this present Act, and Entituled, The Book of Common-Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of *England*: together with the Psalter or Psalms of *David*, Pointed as they are to be sung or said in Churches; and the form or manner of Making, Ordaining, and Consecrating of Bishops, Priests and Deacons: and that the Morning and Evening Prayers, therein contained, shall upon every Lords day, and upon all other days and occasions, and at the times therein appointed, be openly and solemnly read by all and every Minister or Curate in every Church, Chappel, or other place of publick Worship within this Realm of England, and places aforesaid.

And to the end that Uniformity in the publick Worship of God (which is so much desired) may be speedily effected, Be it further Enacted by the Authority aforesaid, That every Parson, Vicar, or other Minister whatsoever, who now hath, and enjoyeth any Ecclesiastical Benefice, or Promotion, within this Realm of England, or places aforesaid, shall in the Church, Chappel, or place of publick Worship belonging to his said Benefice or Promotion, upon some Lords day before the Feast of Saint Bartholomew, which shall be in the year of our Lord God, One thousand six hundred sixty and two, openly, publickly, and solemnly read the Morning and Evening Prayer appointed to be read by, and according to the said Book of Common Prayer at the times there by appointed, and after such reading thereof shall openly and publickly, before the Congregation there assembled, declare his unfeigned assent, and consent to the use of all things in the said Book contained and prescribed, in these words, and no other.

I *A. B.* Do here declare my unfeigned assent, and consent to all, and every thing contained, and prescribed in, and by the Book, intituled, *The Book of Common Prayer and Administration of the Sacraments, and other Rites, and Ceremonies of the Church, according to the use of the Church of* England; *together with the Psalter, or Psalms of* David, *Pointed as they are to be sung, or said in Churches, and the form, or manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons.*

And, That all and every such person, who shall (without some lawful Impediment, to be allowed and approved of by the Ordinary of the place) neglect or refuse to do the same within the time aforesaid, or (in case of such Impediment) within one moneth after such Impediment removed, shall ipso facto be deprived of all his Spiritual Promotions; And that from thenceforth it shall be lawful to, and for all Patrons, and Donors of all and singular the said Spiritual Promotions, or of any of them, according to their respective Rights and Titles, to present, or collate to the same; as though the person, or persons, so offending or neglecting were dead.

And be it further Enacted by the Authority aforesaid, That every person, who shall hereafter be presented or collated, or put into any Ecclesiastical Benefice, or promotion within this Realm of England and places aforesaid, shall in the Church, Chappel, or place of publick Worship, belonging to his said Benefice, or Promotion, within two moneths next after that he shall be in the actual possession of the said Ecclesiastical Benefice or Promotion, upon some

Lords Day openly, publickly, and solemnly read the Morning and Evening Prayers, appointed to be read by, and according to the said Book of Common-Prayer, at the times thereby appointed, and after such reading thereof, shall openly and publickly before the Congregation there assembled, declare his unfeigned assent and consent to the use of all things therein contained and prescribed, according to the form before appointed: and, That all and every such person, who shall (without some lawful Impediment, to be allowed and approved by the Ordinary of the place) neglect or refuse to do the same within the time aforesaid, or (in case of such Impediment) within one moneth after such Impediment removed, shall ipso facto be deprived of all his said Ecclesiastical Benefices & Promotions; and, That from thenceforth, it shall and may be lawful to, and for all Patrons, and Donors of all and singular the said Ecclesiastical Benefices and Promotions, or any of them (according to their respective Rights and Titles) to present, or collate to the same, as though the person or persons so offending, or neglecting were dead

And be it further Enacted by the Authority aforesaid, That in all places, where the proper Incumbent of any Parsonage, or Vicarage, or Benefice with Cure doth reside on his Living, and keep a Curate, the Incumbent himself in person (not having some lawful Impediment, to be allowed by the Ordinary of the place) shall once (at the least) in every moneth openly and publickly read the Common-prayers and Service, in, and by the said Book prescribed, and (if there be occasion) Administer each of the Sacraments and other Rites of the Church, in the Parish Church or Chappel, of, or belonging to the same Parsonage, Vicarage, or Benefice, in such order, manner and form, as in, and by the said Book is appointed, upon pain to forfeit the sum of five pounds to the use of the poor of the Parish for every offence, upon conviction by confession, or proof of two credible witnesses upon Oath, before two Justices of the Peace of the County, City, or Town Corporate where the offence shall be committed, (which Oath the said Justices are hereby impowred to Administer) and in default of payment within ten days, to be levied by distress, and sale of the goods and chattels of the Offender, by the Warrant of the said Justices, by the Church-wardens, or Overseers of the Poor of the said Parish, rendring the surplusage to the party.

And be it further Enacted by the Authority aforesaid, That every Dean, Canon, and Prebendary of every Cathedral or Collegiate Church, and all Masters, and other Heads, Fellows, Chaplains, and Tutors of, or in any College, Hall, House of Learning, or Hospital, and every Publick Professor, and Reader in either of the Universities, and in every College elsewhere, and every Parson, Vicar, Curate, Lecturer, and every other person in holy Orders, and every School-master keeping any publick, or private School, and every person Instructing, or Teaching any Youth in any House or private Family as a Tutor, or School-master, who upon the First Day of May, which shall be in the year of our Lord God, One thousand six hundred sixty two, or at any time thereafter shall be Incumbent, or have possession of any Deanry, Canonry, Prebend, Mastership, Headship, Fellowship, Professors place, or Readers place, Parsonage, Vicarage, or any other Ecclesiastical Dignity or promotion, or of any Curates place, Lecture, or School; or shall instruct or teach any Youth as Tutor, or School-master, shall before the Feast Day of Saint Bartholomew, which shall be in the year of our Lord, One thousand six hundred sixty two, or at or before his, or their respective admission to be Incumbent, or have possession aforesaid, subscribe the Declaration or Acknowledgement following, Scilicet,

I A. B. Do declare, That it is not lawful upon any pretence whatsoever, to take Arms against the King; And that I do abhor that Traiterous position of taking Arms by His Authority against his person, or against those that are Commissionated by him, and that I will conform to the Liturgy of the Church of England, as it is now by Law established. And I do declare that I do hold, there lies no Obligation upon me, or on any other person from the Oath, commonly called the Solemn League and Covenant, to endeavour any change or alteration of Government, either in Church or State; and that the same was in it self an unlawful Oath, and imposed upon the Subjects of this Realm against the known Laws and Liberties of this Kingdom.

Which said Declaration and Acknowledgement shall be subscribed by every of the said Masters and other Heads, Fellows, Chaplains, and Tutors of, or in any College, Hall, or House of Learning, and by every publick Professor and Reader in either of the Universities, before the Vice-Chancellor of the respective Universities for the time being, or his Deputy; And the said Declaration or Acknowledgement shall be subscribed before the respective Archbishop, Bishop or Ordinary of the Diocese, by every other person hereby injoyned to subscribe the same, upon pain, that all and every of the persons aforesaid, failing in such subscription, shall lose and forfeit such respective Deanry, Canonry, Prebend, Mastership, Headship, Fellowship, Professors place, Readers place, Parsonage, Vicarage, Ecclesiastical Dignity or Promotion, Curates place, Lecture and School, and shall be utterly disabled, and ipso facto deprived of the same; and that every such respective Deanry, Canonry, Prebend, Mastership, Headship, Fellowship, Professors place, Readers place, Parsonage, Vicarage, Ecclesiastical Dignity or Promotion, Curates place, Lecture, and School shall be void, as if such person so failing were naturally dead.

And if any Schoolmaster or other person, instructing or teaching youth in any private House or Family, as a Tutor or Schoolmaster, shall intermeddle to teach any youth as a Tutor or Schoolmaster, before Licence obtained from his respective Archbishop, Bishop or Ordinary of the Diocese, according to the Laws and Statutes of this Realm (for which he shall pay twelve pence only) and before such subscription and acknowledgement made as aforesaid; Then every such Schoolmaster and other, instructing or teaching as aforesaid, shall for the first offence suffer three moneths imprisonment without Bail or Mainprize; and for every second, and other such offence, shall suffer three moneths imprisonment without Bail or Mainprize, and also forfeit to His Majesty the sum of five pounds.

And after such subscription made, every such Parson, Vicar, Curate and Lecturer shall procure a certificate under the hand and seal of the respective Archbishop, Bishop or Ordinary of the Diocese (who are hereby injoyned and required upon demand, to make and deliver the same) and shall publickly and openly read the same, together with the Declaration, or Acknowledgement aforesaid, upon some Lords day within three moneths then next following, in his Parish-Church where he is to Officiate, in the presence of the

the Congregation there assembled, in the time of Divine Service; upon pain that every person doing therein, shall lose such Parsonage, Vicaragt, or Benefice, Curates place, or Lecturers place respectively, and shall be utterly disabled, and ipso facto deprived of the same; And that the said Parsonage, Vicarage, or Benefice, Curates place, or Lecturers place shall be void, as if he were naturally dead.

Provided always, that from and after the Twenty fifth day of March, which shall be in the year of our Lord God, One thousand six hundred eighty two, there shall be omitted in the said Declaration, or acknowledgement so to be subscribed and read, these words following, Scilicet,

AND I do declare that I do hold there lies no Obligation on me, or any other person from the Oath, commonly called, the Solemn League and Covenant, to endeavour any change, or alteration of Government either in Church or State; And that the same was in it self an unlawful Oath, and imposed upon the Subjects of this Realm against the known Laws and Liberties of this Kingdom:

So as none of the persons aforesaid shall from thenceforth be at all obliged to subscribe or read that part of the said Declaration, or Acknowledgement.

Provided always, and be it Enacted, That from and after the Feast of Saint Bartholomew, which shall be in the year of our Lord, One thousand six hundred fifty and two, no person who now is Incumbent, and in possession of any Parsonage, Vicarage, or Benefice, and who is not already in holy Orders by Episcopal Ordination, or shall not before the said Feast-day of Saint Bartholomew be Ordained Priest or Deacon, according to the form of Episcopal Ordination, shall have, hold, or enjoy the said Parsonage, Vicarage, Benefice with Cure, or other Ecclesiastical Promotion within this Kingdom of England, or the Dominion of Wales, or Town of Berwick upon Tweed; But shall be utterly disabled, and ipso facto deprived of the same; And all his Ecclesiastical Promotions shall be void, as if he were naturally dead.

And be it further Enacted by the Authority aforesaid, that no person whatsoever shall thenceforth be capable to be admitted to any Parsonage, Vicarage, Benefice, or other Ecclesiastical Promotion or Dignity whatsoever, nor shall presume to Consecrate and Administer the holy Sacrament of the Lords Supper, before such time as he shall be Ordained Priest, according to the form and manner in and by the said Book prescribed, unless he have formerly been made Priest by Episcopal Ordination, upon pain to forfeit for every Offence the Sum of One hundred pounds; (one moyety thereof to the Kings Majesty, the other moyety thereof to be equally divided between the poor of the Parish where the Offence shall be committed, and such person or persons as shall sue for the same by Action of Debt, Bill, Plaint, or Information in any of his Majesties Courts of Record, wherein no Essoign, Protection, or Wager of Law shall be allowed) and to be disabled from taking, or being admitted into the Order of Priest, by the space of one whole year next following.

Provided that the Penalties in this Act shall not extend to the Foreigners or Aliens of the Foreign Reformed Churches, allowed, or to be allowed by the Kings Majesty, His Heirs and Successors in England.

Provided always, That no title to confer, or present by lapse, shall accrue by any avoidance, or deprivation ipso facto by vertue of this Statute, but after six moneths after notice of such voidance, or deprivation given by the Ordinary to the Patron, or such sentence of deprivation openly and publickly read in the Parish Church of the Benefice, Parsonage, or Vicarage becoming void, or whereof the Incumbent shall be deprived by vertue of this Act.

And be it further Enacted by the Authority aforesaid, That no Form, or Order of Common Prayers, Administration of Sacraments, Rites & Ceremonies shall be openly used in any Church, Chappel, or other publick place of or in any College, or Hall in either of the Universities, the Colledges of Westminster, Winchester, or Eaton, or any of them, other then what is prescribed and appointed to be used in and by the said Book; and, That the present Governour, or Head of every Colledge and Hall in the said Universities, and of the said Colledges of Westminster, Winchester, and Eaton, within one moneth after the Feast of Saint Bartholomew, which shall be in the year of our Lord, One thousand six hundred fifty and two; And every Governour or Head of any of the said Colledges, or Halls, hereafter to be elected, or appointed, within one moneth next after his Election, or Collation, and Admission into the same Government, or Headship, shall openly and publickly in the Church, Chappel, or other publick place of the same Colledge, or Hall, and in the presence of the Fellows and Scholars of the same, or the greater part of them then resident, subscribe unto the nine and thirty Articles of Religion, mentioned in the Statute made in the thirteenth year of the Reign of the late Queen Elizabeth, and unto the said Book, and declare his unfeigned assent and consent unto, and approbation of the said Articles, and of the same Book, and to the use of all the Prayers, Rites, and Ceremonies, Forms, and Orders in the said Book prescribed and contained, according to the Form aforesaid; and that all such Governours, or Heads of the said Colledges and Halls, or any of them as are, or shall be in holy Orders, shall once at least in every quarter of the year (not having a lawful Impediment) openly and publickly read the Morning Prayer, and Service in and by the said Book appointed to be Read in the Church, Chappel, or other Publick place of the same Colledge or Hall, upon pain to lose, and be suspended of, and from all the benefits and profits belonging to the same Government or Headship, by the space of six moneths, by the Visitor or Visitors of the same Colledge or Hall; And if any Governour or Head of any Colledge or Hall, Suspended for not subscribing unto the said Articles and Book, or for not reading of the Morning Prayer and Service as aforesaid, shall not at, or before the end of six moneths next after such Suspension, subscribe unto the said Articles and Book, and declare his consent thereunto as aforesaid, or read the Morning Prayer and Service as aforesaid, then such Government or Headship shall be ipso facto void.

Provided always, That it shall and may be lawful to use the Morning and Evening Prayer, and all other Prayers and Service prescribed in and by the said Book, in the Chappels or other publick places of the respective Colledges & Halls in both the Universities, in the Colledges of Westminster, Winchester, and Eaton, and in the Town ca-

tions of the Clergies of either Province, in Latine; Any thing in this Act contained to the contrary notwithstanding.

And be it further Enacted by the Authority aforesaid, That no person shall be, or be received as a Lecturer, or permitted, suffered, or allowed to Preach as a Lecturer, or to Preach, or Read any Sermon or Lecture in any Church, Chappel, or other place of publick worship, within this Realm of England, or the Dominion of Wales, and Town of Berwick upon Twede, unless he be first approved, and thereunto Licensed by the Archbishop of the Province, or Bishop of the Diocese, or (in case the See be void) by the Guardian of the Spiritualities, under his Seal, and shall in the presence of the same Archbishop, or Bishop, or Guardian, read the Nine-thirty Articles of Religion, mentioned in the Statute of the Thirteenth year of the late Queen Elizabeth, with Declaration of his unfeigned assent to the same: and, That every person, and persons who now is, or hereafter shall be Licensed, Assigned, Appointed, or received as a Lecturer, to preach upon any day of the week in any Church, Chappel, or place of Publick worship within this Realm of England, or places aforesaid, the first time he Preacheth (before his Sermon) shall openly, publickly, and solemnly read the Common Prayers and Service in and by the said Book appointed to be read for that time of the day, and then and there publickly and openly declare his assent unto, and approbation of the said Book, and to the use of all the Prayers, Rites and Ceremonies, Forms and Orders therein contained and prescribed according to the Form before appointed in this Act; And also shall upon the first Lecture-day of every moneth afterwards, so long as he continues Lecturer, or Preacher there, at the place appointed for his said Lecture or Sermon, before his said Lecture or Sermon, openly, publickly, and solemnly read the Common Prayers and Service in and by the said Book appointed to be read for that time of the day, at which the said Lecture or Sermon is to be Preached, and after such reading thereof, shall openly and publickly, before the Congregation there assembled, declare his unfeigned assent and consent unto, and approbation of the said Book, and to the use of all the Prayers, Rites and Ceremonies, Forms and Orders therein contained and prescribed, according to the form aforesaid; and, That all and every such person & persons who shall neglect or refuse to do the same, shall from thenceforth be disabled to Preach the said, or any other Lecture or Sermon in the said, or any other Church Chappel, or place of publick worship, until such time as he and they shall openly, publickly, and solemnly read the Common Prayers and Service appointed by the said Book, and conform in all points to the things therein appointed and prescribed, according to the purport, true intent and meaning of this Act.

Provided always, That if the said Sermon or Lecture be to be preached or read in any Cathedral, or Collegiate Church or Chappel, it shall be sufficient for the said Lecturer openly at the time aforesaid, to declare his assent and consent to all things contained in the said Book, according to the form aforesaid.

And be it further Enacted by the Authority aforesaid, That if any person who is by this Act disabled to Preach any Lecture or Sermon, shall during the time that he shall continue and remain so disabled, Preach any Sermon or Lecture; That then for every such offence, the person and persons so offending shall suffer Three moneths Imprisonment in the common Gaol without Bail or Mainprize, and that any two Justices of the Peace of any County of this Kingdom and places aforesaid, and the Mayor or other chief Magistrate of any City or Town-Corporate, within the same, upon Certificate from the Ordinary of the place, made to him or them of the offence committed, shall, and are hereby required to commit the person or persons so offending, to the Goal of the County, City, or Town-Corporate accordingly.

Provided always, and be it further Enacted by the Authority aforesaid, That at all and every time and times, when any Sermon or Lecture is to be Preached, the Common Prayers and Service in and by the said Book appointed to be read for that time of the day, shall be openly, publickly, and solemnly read by some Priest or Deacon, in the Church, Chappel, or place of publick worship, where the said Sermon or Lecture is to be Preached, before such Sermon or Lecture be Preached; And that the Lecturer then to Preach, shall be present at the reading thereof.

Provided nevertheless, That this Act shall not extend to the University-Churches in the Universities of this Realm, or either of them, when, or at such times as any Sermon or Lecture is Preached or Read in the same Churches, or any of them, for, or as the publick University Sermon or Lecture; but that the same Sermons and Lectures may be Preached or Read in such sort and manner as the same have been heretofore Preached or Read; This Act, or any thing therein contained to the contrary thereof in any wise notwithstanding.

And be it further Enacted by the Authority aforesaid, That the several good Laws and Statutes of this Realm, which have been formerly made, and are now in force for the Uniformity of Prayer and Administration of the Sacraments, within this Realm of England, and places aforesaid, shall stand in full force and strength to all intents and purposes whatsoever, for the establishing and confirming of the said Book, Entituled, The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of England; together with the Psalter or Psalms of David, Pointed as they are to be sung or said in Churches; and the form or manner of Making, Ordaining, and Consecrating of Bishops, Priests and Deacons, therein before mentioned to be joyned and annexed to this Act; and shall be applied, practised, and put in ure for the punishing of all offences contrary to the said Laws, with relation to the Book aforesaid, and no other.

Provided always, and be it further Enacted by the Authority aforesaid, That in all those Prayers, Litanies, and Collects, which do any way relate to the King, Queen, or Royal Progeny, the Names be altered and changed from time to time, and fitted to the present occasion, according to the direction of lawful Authority.

Provided also, and be it Enacted by the Authority aforesaid, That a true Printed Copy of the said Book, Entituled, The Book of Common Prayer and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of England; together with the Psalter or Psalms of David, Pointed as they are to be sung or said in Churches; and the form and manner of Making, Ordaining, and Consecrating of Bishops, Priests and Deacons, shall at the cost and charges of the Parishioners of every Parish-Church, and Chappelry, Cathedral Church, Colledge and Hall, be attained and gotten before the Feast-day of St. Bartholomew, in the year of our Lord, One thousand six hundred fifty and two, upon pain of forfeiture of three pounds by the moneth, for so long time as they shall then after be unprovided thereof, by every Parish, or Chappelry, Cathedral, Church, Colledge, and Hall, making default therein.

Provided always, and be it Enacted by the Authority aforesaid, That the Bishops of Hereford, Saint Davids, Asaph, Bangor, and Landaff, and their Successors, shall take such order among themselves, for

for the souls health of the flocks committed to their charge within Wales, That the Book hereunto annexed be truly and exactly Translated into the British or Welsh Tongue, and that the same so Translated, and being by them, or any three of them at the least viewed, perused, and allowed, be Imprinted to such number at least, so that one of the said Books so Translated and Imprinted, may be had for every Cathedral, Collegiate, and Parish-Church, and Chappel of Ease in the said respective Dioceses and places in Wales, where the Welsh is commonly spoken or used, before the First day of May, One thousand six hundred sixty five; and, That from and after the Imprinting and publishing of the said Book so Translated, the whole Divine Service shall be used and said by the Ministers and Curates throughout all Wales, within the said Dioceses where the Welsh Tongue is commonly used, in the British or Welsh Tongue, in such manner and form as is prescribed according to the Book hereunto annexed to be used in the English Tongue, differing nothing in any Order or Form from the said English Book; For which Book, so Translated and Imprinted, the Churchwardens of every the said Parishes shall pay out of the Parish-money in their hands for the use of the respective Churches, and be allowed the same on their Accompt; and, That the said Bishops and their Successors, or any three of them, at the least, shall set and appoint the price, for which the said Book shall be sold; And one other Book of Common Prayer in the English Tongue shall be bought and had in every Church throughout Wales, in which the Book of Common Prayer in Welsh is to be had, by force of this Act, before the First day of May, One thousand six hundred sixty and four, and the same Book to remain in such convenient places, within the said Churches, that such as understand them may resort at all convenient times to read and peruse the same, and also such as do not understand the said Language, may by conferring both Tongues together, the sooner attain to the knowledge of the English Tongue; Any thing in this Act to the contrary notwithstanding; And until Printed Copies of the said Book so to be Translated may be had and provided, the Form of Common Prayer, established by Parliament before the making of this Act, shall be used as formerly in such parts of Wales where the English Tongue is not commonly understood.

And to the end that the true and perfect Copies of this Act, and the said Book hereunto annexed may be safely kept, and perpetually preserved, and for the avoiding of all disputes for the time to come: Be it therefore Enacted by the Authority aforesaid, That the respective Deans and Chapters of every Cathedral, or Collegiate Church, within England and Wales, shall at their proper costs and charges, before the twenty fifth day of December, One thousand six hundred sixty and two, obtain under the Great Seal of England, a true and perfect Copy of this Act, and of the said Book annexed hereunto, to be by the said Deans and Chapters, and their Successors kept and preserved in safety for ever, and to be also produced and shewed forth in any Court of Record, as often as they shall be thereunto lawfully required: And also there shall be delivered true and perfect Copies of this Act, and of the same Book into the respective Courts at Westminster, and into the Tower of London, to be kept and preserved for ever among the Records of the said Courts, and the Records of the Tower, to be also produced and shewed forth in any Court as need shall require; which said Books so to be exemplified under the Great Seal of England, shall be examined by such persons as the Kings Majesty shall appoint under the Great Seal of England for that purpose, and shall be compared with the Original Book hereunto annexed, and shall have power to correct and amend in writing, any errour committed by the Printer in the printing of the same Book, or of any thing therein contained, and shall certifie in writing under their hands and seals, or the hands and seals of any three of them at the end of the same Book that they have examined and compared the same Book, and find it to be a true and perfect Copy; which said Books, and every one of them so exemplified under the Great Seal of England, as aforesaid, shall be deemed, taken, adjudged and expounded to be good and available in the Law to all intents and purposes whatsoever, and shall be accounted as good Records as this Book it self hereunto annexed; Any Law or Custom to the contrary in any wise notwithstanding.

Provided also, That this Act or any thing therein contained shall not be prejudicial or hurtful unto the Kings Professor of the Law within the University of Oxford, for, or concerning the Prebend of Shipton, within the Cathedral Church of Sarum, united and annexed unto the place of the same Kings Professour for the time being, by the late King James of blessed memory.

Provided always, That whereas the Six and thirtieth Article of the Nine and thirty Articles agreed upon by the Archbishops and Bishops of both Provincis, and the whole Clergy in the Convocation holden at London, in the year of our Lord, One thousand five hundred sixty two, for the avoiding of diversities of opinions, and for establishing of consent, touching true Religion, is in these words following, viz.

That the Book of Consecration of Archbishops, and Bishops, and Ordaining of Priests and Deacons, lately set forth in the time of King *Edward* the Sixth, and confirmed at the same time by Authority of Parliament, doth contain all things necessary to such Consecration and Ordaining, neither hath it any thing that of it self is superstitious and ungodly; And therefore whosoever are Consecrated or Ordered according to the Rites of that Book, since the second year of the aforenamed King *Edward* unto this time, or hereafter shall be Consecrated or Ordered according to the same Rites: We decree all such to be rightly, orderly, and lawfully Consecrated and Ordered;

It be Enacted, and be it therefore Enacted by the Authority aforesaid, That all Subscriptions hereafter to be had or made unto the said Articles, by any Deacon, Priest, or Ecclesiastical person, or other person whatsoever, who by this Act, or any other Law now in force is required to subscribe unto the said Articles, shall be construed and taken to extend, and shall be applied (for and touching the said Six and thirtieth Article) unto the Book containing the form and manner of Making, Ordaining & Consecrating of Bishops, Priests and Deacons in this Act mentioned, in such sort and manner as the same did heretofore extend unto the Book set forth in the time of King Edward the Sixth, mentioned in the said Six and thirtieth Article; Any thing in the said Article, or in any Statute, Act or Canon heretofore had or made to the contrary thereof in any wise notwithstanding.

Provided also, That the Book of Common Prayer and Administration of the Sacraments, and other Rites and Ceremonies of this Church of England, together with the form and manner of Ordaining and Consecrating Bishops, Priests and Deacons heretofore in use, and respectively established by Act of Parliament in the First and Eigth years of Queen Elizabeth shall be still used and observed in the Church of England, until the Feast of St. Bartholomew, which shall be in the year of our Lord God, One thousand six hundred sixty and two.

THE

THE PREFACE.

IT hath been the wisdom of the Church of England, ever since the first compiling of her Publick Liturgy, to keep the Mean between the two Extreams, of too much stiffness in refusing, and of too much easiness in admitting any variation from it. For, as on the one side common Experience sheweth, that where a change hath been made of things advisedly established (no evident necessity so requiring) sundry inconveniences have thereupon ensued; and those many times more, and greater than the evils, that were intended to be remedied by such change: So on the other side, the particular Forms of Divine Worship, and the Rites, and Ceremonies appointed to be used therein, being things in their own nature indifferent, and alterable, and so acknowledged; it is but reasonable, that upon weighty and important considerations, according to the various exigency of times and occasions, such changes and alterations should be made therein, as to those that are in place of Authority should from time to time seem either necessary or expedient. Accordingly we finde, that in the Reigns of several Princes of blessed memory since the Reformation, the Church, upon just and weighty considerations Her thereunto moving, hath yielded to make such alterations in some particulars, as in their respective times were thought convenient: Yet so, as that the main Body and Essentials of it (as well in the chiefest materials, as in the frame and order thereof) have still continued the same unto this day, and do yet stand firm and unshaken, notwithstanding all the vain attempts and impetuous assults made against it, by such men as are given to change, and have alwayes discovered a greater regard to their own private fancies and interests, then to that duty they owe to the Publick.

By what undue means, and for what mischievous purposes the use of the Liturgy (though injoyned by the Laws of the Land, and those Laws never yet repealed) came, during the late unhappy confusions, to be discontinued, is too well known to the World, and we are not willing here to remember. But when upon His Majesties happy Restauration it seemed probable, that amongst other things, the use of the Liturgy also would return of course (the same having never been legally abolished) unless some timely means were used to prevent it; those men who under the late usurped powers had made it a great part of their business to render the people disaffected thereunto, saw themselves in point of reputation and interest concerned (unless they would freely acknowledge themselves to have erred, which such men are very hardly brought to do) with their utmost endeavours to hinder the restitution thereof. In order whereunto divers Pamphlets were published against the Book of Common Prayer, the old Objections mustered up, with the addition of some new ones more than formerly had been made, to make the number swell. In fine, great importunities were used to His Sacred Majesty, that the said Book might be revised, and such Alterations therein, and Additions thereunto made, as should be thought requisite for the ease of tender Consciences: Whereunto His Majesty out of His gracious Inclination to give satisfaction (so far as could be reasonably expected) to all His Subjects of what perswasion soever, did graciously condescend.

In which Review we have endeavoured to observe the like Moderation, as we find to have been used in the like case in former times. And therefore of the sundry Alterations proposed unto us, we have rejected all such as were either of dangerous consequence (as secretly striking at some established Doctrine, or laudable Practice of the Church of England, or indeed of the whole Catholick Church of Christ) or else of no consequence at all, but utterly frivolous and vain. But such Alterations as were tendred to us (by what person, under what pretences, or to what purpose soever so tendred) as seemed to us in any degree requisite or expedient, we have willingly, and of our own accord assented unto: Not enforced so to do by any strength of Argument, convincing us of the necessity of making the said Alterations: For we are fully perswaded in our judgements (and we here profess it to the world) that the Book, as it stood before established by Law, doth not contain in it any thing contrary to the Word of God, or to sound Doctrine, or which a godly man may not with a good conscience use and submit unto, or which is not fairly defensible against any that shall oppose the same; if it shall be allowed such just and favourable construction as in common equity ought to be allowed to all Humane Writings, especially such as are set forth by Authority, and even to the very best Translations of the holy Scripture it self.

Our general aim therefore in this undertaking was, not to gratifie this or that party in any their unreasonable demands; but to do that which to our best understandings we conceived might most tend to the preservation of Peace and Unity in the Church; the procuring of Reverence, and exciting of Piety and Devotion in the publick Worship of God; and the cutting off occasion from them that seek occasion of cavil, or quarrel against the Liturgy of the Church. And as to the several variations from the former Book, whether by Alteration, Addition, or otherwise, it shall suffice to give this general account, That most of the Alterations were made, either first, for the better direction of them that are to officiate in any part of Divine Service, which is chiefly done in the Kalendars and Rubricks: Or secondly, for the more proper expressing of some words or phrases of ancient usage, in terms more suitable to the language of the present times, and the clearer explanation of some other words and phrases, that were either of doubtful signification, or otherwise liable to misconstruction: Or thirdly, for a more perfect rendring of such portions of holy Scripture, as are inserted into the Liturgy; which, in the Epistles and Gospels especially, and in sundry other places are now ordered to be read according to the last Translation: and that it was thought convenient, that some Prayers and Thanksgivings, fitted to special occasions, should be added in their due places; particularly for those at Sea, together with an Office for the Baptism of such as are of riper years; which, although not so necessary when the former Book was compiled, yet by the growth of Anabaptism, through the licentiousness of the late times crept in amongst us, is now become necessary, and may be always useful for the Baptizing of Natives in our Plantations, and others converted to the Faith. If any man, who shall desire a more particular account of the several alterations in any part of the Liturgy, shall take the pains to compare the present Book with the former; we doubt not but the reason of the change may easily appear.

And having thus endeavoured to discharge our duties in this weighty affair, as in the sight of God, and to approve our sincerity therein (so far as lay in us) to the consciences of all men; although we know it impossible (in such variety of apprehensions, humours, and interests, as are in the world) to please all; nor can expect that men of factious, peevish, and perverse spirits should be satisfied with any thing that can be done in this kind by any other than themselves: Yet we have good hope, that what is here presented, and hath been by the Convocations of both Provinces with great diligence examined and approved, will be also well accepted, and approved by all sober, peaceable, and truly conscientious sons of the Church of England.

THere was never any thing by the wit of man ſo well deviſed, or ſo ſure eſtabliſhed, which, in continuance of time, hath not been corrupted: As, among other things, it may plainly appear by the Common Prayers in the Church, commonly called *Divine Service*. The firſt original and ground whereof if a man would ſearch out by the ancient Fathers, he ſhall find, that the ſame was not ordained, but of a good purpoſe, and for a great advancement of godlineſs. For they ſo ordered the matter, that all the whole Bible, (or the greateſt part thereof) ſhould be read over once every year; intending thereby, that the Clergy, and eſpecially ſuch as were Miniſters in the Congregation, ſhould (by often reading, and meditation in Gods word) be ſtirred up to godlineſs themſelves, and be more able to exhort others by wholſom doctrine, and to confute them that were Adverſaries to the truth; and further, that the people (by daily hearing of holy Scripture read in the Church) might continually profit more and more in the knowledge of God, and be the more inflamed with the love of his true Religion.

But theſe many years paſſed, this godly and decent Order of the ancient Fathers hath been ſo altered, broken and neglected, by planting in uncertain Stories, and Legends, with multitude of Reſponds, Verſes, vain Repetitions, Commemorations, and Synodals; that commonly, when any Book of the Bible was begun, after three or four Chapters were read out, all the reſt were unread. And in this ſort the Book of *Iſaiah* was begun in *Advent*, and the Book of *Geneſis* in *Septuageſima*; but they were only begun, and never read through; After like ſort were other Books of holy Scripture uſed. And moreover; whereas Saint *Paul* would have ſuch language ſpoken to the people in the Church, as they might underſtand and have profit by hearing the ſame; The Service in this Church of *England* theſe many years, hath been read in Latin to the people, which they underſtand not; ſo that they have heard with their ears only, and their heart, ſpirit, and minde have not been edified thereby. And furthermore, notwithſtanding that the ancient Fathers have divided the *Pſalms* into ſeven Portions, whereof every one was called a *Nocturn*: Now of late time, a few of them have been daily ſaid, and the reſt utterly omitted. Moreover, the number and hardneſs of the Rules called the *Pie*, and the manifold changeings of the Service was the cauſe, that to turn the Book only was ſo hard and intricate a matter, that many times there was more buſineſs to finde out what ſhould be read, then to read it when it was found out.

Theſe inconveniences therefore conſidered, here is ſet forth ſuch an Order, whereby the ſame ſhall be redreſſed. And for a readineſs in this matter, here is drawn out a Kalender for that purpoſe, which is plain and eaſie to be underſtood; wherein (ſo much as may be) the reading of holy Scripture is ſo ſet forth, that all things ſhall be done in order, without breaking one piece from another. For this cauſe be cut off Anthems, Reſponds, Invitatories, and ſuch like things as did break the continual courſe of the reading of the Scripture.

Yet, becauſe there is no remedy, but that of neceſſity there muſt be ſome Rules; therefore certain Rules are here ſet forth; which, as they are few in number, ſo they are plain and eaſie to be underſtood. So that here you have an Order for Prayer, and for the reading of the holy Scripture, much agreeable to the mind and purpoſe of the old Fathers, and a great deal more profitable and commodious, than that which of late was uſed. It is more profitable, becauſe here are left out many things, whereof ſome are untrue, ſome uncertain, ſome vain and ſuperſtitious, and nothing is ordained to be read, but the very pure word of God, the holy Scriptures, or that which is agreeable to the ſame; and that in ſuch a language and order, as is moſt eaſie and plain for the underſtanding both of the readers and hearers. It is alſo more commodious, both for the ſhortneſs thereof, and for the plainneſs of the Order, and for that the Rules be few and eaſie.

And whereas heretofore there hath been great diverſity in ſaying and ſinging in Churches within this Realm; ſome following *Salisbury* Uſe, ſome *Hereford* Uſe, and ſome the Uſe of *Bangor*, ſome of *York*, ſome of *Lincoln*; now from henceforth all the whole Realm ſhall have but one Uſe.

And for as much, as nothing can be ſo plainly ſet forth, but doubts may ariſe in the uſe and practice of the ſame; to appeaſe all ſuch diverſity (if any ariſe) and for the reſolution of all doubts, concerning the manner how to underſtand, do, and execute the things contained in this Book; the parties that ſo doubt, or diverſly take any thing, ſhall alway reſort to the Biſhop of the Dioceſe, who by his diſcretion ſhall take order for the quieting and appeaſing of the ſame; ſo that the ſame order be not contrary to any thing contained in this Book. And if the Biſhop of the Dioceſe be in doubt, then he may ſend for the reſolution thereof to the Archbiſhop.

THough it be appointed, That all things ſhall be read and ſung in the Church in the Engliſh tongue, to the end that the Congregation may be thereby edified; yet it is not meant, but that when men ſay Morning and Evening Prayer privately, they may ſay the ſame in any language, that they themſelves do underſtand.

And all Prieſts and Deacons are to ſay daily the Morning and Evening Prayer, either privately or openly, not being let by ſickneſs, or ſome other urgent cauſe. And

And the Curate that Miniſtreth in every Pariſh Church or Chappel, being at home, and not being otherwiſe reaſonably hindred, ſhall ſay the ſame in the Pariſh Church or Chappel where he miniſtreth, and ſhall cauſe a Bell to be tolled thereunto a convenient time before he begin, that the people may come to hear Gods Word, and to pray with him.

¶ *Of Ceremonies, why ſome be aboliſhed, and ſome retained.*

OF ſuch Ceremonies as be uſed in the Church, and have had their beginning by the Inſtitution of man, ſome at the firſt were of godly intent and purpoſe deviſed, and yet at length turned to vanity and ſuperſtition: Some entred into the Church by undiſcreet devotion, and ſuch a zeal as was without knowledge; and for becauſe they were winked at in the beginning, they grew daily to more and more abuſes, which not onely for their unprofitableneſs, but alſo becauſe they have much blinded the people, and obſcured the glory of God, are worthy to be cut away, aud clean rejected: Other there be, which although they have been deviſed by man, yet it is thought good to reſerve them ſtill, as well for a decent order in the Church (for the which they were firſt deviſed) as becauſe they pertain to edification, whereunto all things done in the Church (as the Apoſtle teacheth) ought to be referred.

And although the keeping or omitting of a Ceremony, in it ſelf conſidered, is but a ſmall thing; yet the wilful and contemptuous tranſgreſſion and breaking of a common order and diſcipline, is no ſmall offence before God. *Let all things be done among you* (ſaith Saint *Paul*) *in a ſeemly and due order*; The appoinment of the which order pertaineth not to private men; therefore no man ought to take in hand, or preſume to appoint or alter any publick or common Order in Chriſts Church, except he be lawfully called and authorized thereunto.

And whereas in this our time, the minds of men are ſo divers, that ſome think it a great matter of conſcience to depart from a piece of the leaſt of their Ceremonies, they be ſo addicted to their old cuſtoms; and again on the other ſide, ſome be ſo new fangled, that they would innovate all things, and ſo deſpiſe the old, that nothing can like them, but that is new: It was thought expedient not ſo much to have reſpect how to pleaſe and ſatisfie either of theſe parties, as how to pleaſe God, and profit them both. And yet leſt any man ſhould be offended, whom good reaſon might ſatisfie, here be certain cauſes rendred, why ſome of the accuſtomed Ceremonies be put away, and ſome retained and kept ſtill.

Some are put away, becauſe the great exceſs and multitude of them hath ſo increaſed in theſe latter days, that the burthen of them was intolerable; whereof Saint *Auguſtine* in his time complained that they were grown to ſuch a number, that the eſtate of Chriſtian people was in worſe caſe concerning that matter, then were the Jews. And he counſelled, that ſuch yoke and burthen ſhould be taken away, as time would ſerve quietly to do it. But what would Saint *Auguſtine* have ſaid, if he had ſeen the Ceremonies of late days uſed among us; whereunto the multitude uſed in his time was not to be compared? This our exceſſive multitude of Ceremonies was ſo great, and many of them ſo dark, that they did more confound and darken, than declare and ſet forth Chriſts benefits unto us. And beſides this, Chriſts Goſpel is not a ceremonial Law (as much of *Moſes* Law was) but it is a Religion to ſerve God, not in bondage of the figure or ſhadow, but in the freedom of the ſpirit; being content onely with thoſe Ceremonies which do ſerve to a decent Order, and godly Diſcipline, and ſuch as be apt to ſtir up the dul mind of man to the remembrance of his duty to God, by ſome notable and ſpecial ſignification, whereby he might be edified. Furthermore, the moſt weighty cauſe of the aboliſhment of certain Ceremonies was, That they were ſo far abuſed, partly by the ſuperſtitious blindneſs of the rude and unlearned, and partly by the unſatiable avarice of ſuch as ſought more their own lucre, than the glory of God, that the abuſes could not well be taken away, the thing remaining ſtill.

But now as concerning thoſe perſons, which peradventure will be offended, for that ſome of the old Ceremonies are retained ſtill: If they conſider, that without ſome Ceremonies it is not poſſible to keep any Order, or quiet Diſcipline in the Church, they ſhall eaſily perceive juſt cauſe to reform their judgements. And if they think much, that any of the old do remain, and would rather have all deviſed anew: Then ſuch men granting ſome Ceremonies convenient to be had, ſurely where the old may be well uſed, there they cannot reaſonably reprove the old only for their age, without bewraying of their own folly. For in ſuch a caſe they ought rather to have reverence unto them for their antiquity, if they will declare themſelves to be more ſtudious of unity and concord, than of innovations and new-fangleneſs, which (as much as may be with true ſetting forth of Chriſts Religion) is always to be eſchewed. Furthermore, ſuch ſhall have no juſt cauſe with the Ceremonies reſerved to be offended. For as thoſe are taken away which were moſt abuſed, and did burden mens conſciences without any cauſe; ſo the other that remain, are retained for a Diſcipline and Order, which (upon juſt cauſes) may be altered and changed, and therefore are not to be eſteemed equal with Gods Law. And moreover, they be neither dark nor dumb Ceremonies, but are ſo ſet forth, that every man may underſtand what they do mean, and to what uſe they do ſerve. So that

that it is not like that they in time to come ſhould be abuſed as other have been. And in theſe our doings we condemn no other Nations, nor preſcribe any thing but to our own people onely: for we think it convenient, that every countrey ſhould uſe ſuch Ceremonies as they ſhall think beſt, to the ſetting forth of Gods honour and glory, and to the reducing of the people to a moſt perfect and godly living, without errour or ſuperſtition; and that they ſhould put away other things, which from time to time they perceive to be moſt abuſed, as in mens ordinances it often chanceth diverſly in divers Countreys.

The ORDER

How the Pſalter is appointed to be read.

THE Pſalter ſhall be read through once every month, as it is there appointed, both for Morning and Evening Prayer. But in *February* it ſhall be read only to the Twenty eighth, or Twenty ninth day of the month.

And, whereas *January*, *March*, *May*, *July*, *Auguſt*, *October*, and *December* have One and thirty days apiece; It is ordered, that the ſame Pſalms ſhall be read the laſt day of the ſaid months, which were read the day before: So that the Pſalter may begin again the firſt day of the next month enſuing.

And whereas the CXIX Pſalm is divided into XXII Portions, and is overlong to be read at one time; It is ſo ordered, that at one time ſhall not be read above four or five of the ſaid Portions.

And at the end of every Pſalm, and of every ſuch part of the CXIX Pſalm, ſhall be repeated this Hymn,

Glory be to the Father, and to the Son: and to the Holy Ghoſt; As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

Note, that the Pſalter followeth the Diviſion of the Hebrews, and the Tranſlation of the great Engliſh Bible, ſet forth and uſed in the time of King *Henry* the Eighth and *Edward* the Sixth.

The ORDER

How the reſt of Holy Scripture is appointed to be read.

THE Old Teſtament is appointed for the firſt Leſſons at Morning and Evening Prayer; ſo as the moſt part thereof will be read every year once, as in the Kalendar is appointed.

The New Teſtament is appointed for the ſecond Leſſons at Morning and Evening Prayer, and ſhall be read over orderly every year thrice, beſides the Epiſtles and Goſpels; except the Apocalypſe, out of which there are only certain proper Leſſons appointed upon divers Feaſts.

And to know what Leſſons ſhall be read every day, look for the day of the month in the Kalendar following, and there ye ſhall find the Chapters that ſhall be read for the Leſſons both at Morning and Evening Prayer; Except only the Moveable Feaſts which are not in the Kalendar, and the Immoveable, where there is a blank left in the Column of Leſſons; the proper Leſſons for all which dayes are to be found in the Table of proper Leſſons.

And note, that whenſoever proper Pſalms or Leſſons are appointed; then the Pſalms and Leſſons of ordinary courſe appointed in the Pſalter and Kalendar (if they be different) ſhall be omitted for that time.

Note alſo, that the Collect, Epiſtle, and Goſpel appointed for the Sunday, ſhall ſerve all the week after, where it is not in this Book otherwiſe ordered.

¶ Proper

¶ Proper Lessons to be read at Morning and Evening Prayer on the Sundays, and other Holidays throughout the year.

¶ *Lessons proper for Sundays.*

Sundays of Advent.	¶ *Mattins.*	¶ *Evensong.*
1	Isaiah 1.	Isaiah 2.
2	5	24
3	25	25
4	30	32
Sundays after Christmas.		
The first.	37	38
2	41	43
Sundays after the Epiphany.		
1	44	45
2	51	53
3	55	56
4	57	58
5	59	64
6	65	66
Septuagesima.	Gen. 1.	Gen. 2.
Sexagesima.	3	6
Quinquagesima.	9. to v. 20.	12
Lent.		
1. Sunday.	19. to v. 30.	22
2	27	34
3	39	42
4	43	45
5	Exod. 3.	Exod. 5.
6		
1 Lesson.	Exod. 9.	Exod. 10.
2 Lesson.	Matth. 26.	Heb. 5. to v. 11.
Easter day.		
1 Lesson.	Exod. 12.	Exod. 14.
2 Lesson.	Rom. 6.	Acts 2. v. 22.
Sundays after Easter.		
The first.	Numb. 16.	Numb. 22.
2	23. 24.	25
3	Deut. 4.	Deut. 5.
4	6	7
5	8	9
Sunday after Ascension day.	12	13
Whitsunday		
1 Lesson.	Deu. 16. to v. 18	Isai. 11.
2 Lesson.	Acts 10. v. 34.	Act. 19. to v. 21
Trinity Sunday.		
1 Lesson.	Gen. 1.	Gen. 18.
2 Lesson.	Matth. 3.	1 John 5.
Sundays after the Trinity.		
The first.	Josh. 10.	Josh. 23.
2	Judg. 4.	Judg. 5.
3	1 Sam. 2.	1 Sam. 3.
4	12	13
5	15	17
6	2 Sam. 12.	2 Sam. 19.
7	21	24
8	1 Kings 13.	1 Kings 17.
9	18	19
10	21	22
11	2 Kings 5.	2 Kings 9.
12	10	18
13	19	23
14	Jer. 5.	Jer. 22.
15	35	36
16	Ezek. 2.	Ezek. 13.
17	14	18
18	20	24
19	Dan. 3.	Dan. 6.
20	Joel 2.	Mic. 6.
21	Hab. 2.	Prov. 1.
22	Prov. 2.	3
23	11	12
24	13	14
25	15	16
26	17	19

¶ *Lessons proper for Holidays.*

	Mattins.	*Evensong.*
S. Andrew.	Proverbs 20.	Proverbs 21.
S. Thomas the Apostle.	23	24
Nativity of Christ.		Isa. 7.
1 Lesson.	Isa. 9. to v. 8.	v. 10. to v. 17.
2 Lesson.	Luk. 2. to v. 15.	Tit. 3. v. 4. v. 9.
S. Steven.		
1 Lesson.	Prov. 28.	Eccles. 4.
2 Lesson.	Act. 6. v. 8. and c. 7. to v. 30.	Act. 7. v. 30. to v. 55.
S. John.		
1 Lesson.	Eccles. 5.	Eccles. 6.
2 Lesson.	Apoc. 1.	Apoc. 22.
Innocents day.	Jer. 31. to v. 18.	Wisd. 1.
Circumcision.		
1 Lesson.	Gen. 17.	Deut. 10. v. 12.
2 Lesson.	Rom. 2.	Colos. 2.
Epiphany.		
1 Lesson.	Isai. 60.	Isai. 49.
2 Lesson.	Luk. 3. to v. 23.	Joh. 2. to v. 12.
Conversion of S. Paul.		
1 Lesson.	Wisd. 5.	Wisd. 6.
2 Lesson.	Acts 22. to v. 22.	Acts 26.
Purification of the Virgin Mary.	Wisd. 9.	Wisd. 12.
S. Matthias.	15	Eccles. 1.
Annunciation of our Lady.	Eccles. 2.	3
Wednesday before Easter.		
1 Lesson.	Hoses 13.	Hoses 14.
2 Lesson.	Joh. 11. to v. 45	
Thursday before Easter.		
1 Lesson.	Daniel 9.	Jer. 31.
2 Lesson	John 13.	
Good Friday.		
1 Lesson.	Ge. 22. to v. 20.	Isai. 53.
2 Lesson.	Joh 18.	1 Pet. 2.
Easter Even.		
1 Lesson.	Zach. 9.	Exod. 13.
2 Lesson.	Luke 23. v. 50.	Heb. 4.
Munday in Easter week.		
1 Lesson.	Exod. 16.	Exod. 17.
2 Lesson.	Matth. 28.	Acts 3.
Tuesday in Easter week.		
1 Lesson.	Exod. 20.	Exod. 32.
2 Lesson.	Luk. 24. v. 13.	1 Cor. 15.
S. Mark.	Eccius. 4.	Eccius 5.
S. Philip and S. Jacob.		
1 Lesson.	7	9
2 Lesson.	John 1. v. 43.	
Ascension day		
1 Lesson.	Deut. 10.	2 Kings 2.
2 Lesson.	Luk. 24. v. 44.	Eph. 4. to v. 17.
Munday in Whitsun week.		
1 Lesson.	Gen. 11. v. 10.	Num. 11. v. 16. to v. 30.
2 Lesson.	1 Cor. 12.	1 Cor. 14. v. 26.
Tuesday in Whitsun week.		
1 Lesson.	1 Sam. 19. v. 18.	Deut. 30.
2 Lesson.	1 Thes. 5. ver. 12. to v. 24.	1 John 4. to v. 14.
S. Barnabas.	Eccius 10.	Eccius 12.
1 Lesson.	Acts 14.	Act. 15. v. 36.
2 Lesson.		
S. John Baptist.	Malach. 3.	Mal. 4.
1 Lesson.	Matth. 3.	Mat. 14. v. 13.
2 Lesson.		
S. Peter.	Eccius 15.	Eccius 19.
1 Lesson.	Acts 3.	Acts 4.
2 Lesson.	Eccius 21. to v. 24.	Eccius 22. Eccius 23.
S. James.		
S. Bartholomew.	32.	38.
S. Matthew.		
S. Michael.	Gen. 32.	Dan. 10. v. 5.
1 Lesson.	Acts 12. v. 20	Jude 5. 6. 20
2 Lesson.	Eccius 51.	Job 1. (v. 26.
S. Luke.		
	Job 24. 25.	42
S. Simon and S. Jude.		
All Saints.	Wis. 3. to v. 10.	Wis. 5. to v. 17.
1 Lesson.	Heb. 11. v. 33. and c. 12. to v. 7.	Apoc. 19. to v. 17.
2 Lesson.		

JANUARY hath xxxi. days.

			¶ Morning Prayer.		¶ Evening Prayer.	
			1. Lef.	2. Lef.	1. Lef. 2. Lef.	
1	1	A	Circumci-			
	2	b	ſion.	Gen.1.	Mat.1	Gen.2 Rom.1.
10	3	c		3	2	4 2
	4	d		5	3	6 3
	5	e		7	4	8 4
	6	f	Epi-			
	7	g	phany.	9	5	12 5
16	8	A	Lucian	13	6	14 6
	9	b		15	7	16 7
	10	c		17	8	18 8
13	11	d		19	9	20 9
	12	e		21	10	22 10
	13	f	Hillary	23	11	24 11
10	14	g	Biſhop	25	12	26 12
	15	A		27	13	28 13
18	16	b		29	14	30 14
	17	c		31	15	32 15
7	18	d	Priſca.	33	16	34 16
15	19	e		35	17	37 1.cor.1
4	20	f	Fabian.	38	18	39 2
	21	g	Agnes.	40	19	41 3
12	22	A	Vincent	42	20	43 4
1	23	b		44	21	45 5
	24	c		46	22	47 6
9	25	d	Con. of			
	26	e	Paul.	48	23	49 7
17	27	f		50	24	Ex. 1. 8
6	28	g		Ex.2.	25	3 9
	29	A		4	26	5 10
13	30	b	K. Charle	*6	27	7 11
2	31	c	Martyr.	8	28	9 12

*Note that Exodus 6. is to be read only to ver. 14.

FEBRUARY hath xxviii. days.

				¶ Morning Prayer.		¶ Evening Prayer.	
				1. Lef.	2. Lef.	1. Lef. 2. Lef.	
	1	d	Faſt	Ex.10.	Mar. 1	Ez.1 1 Co.13.	
11	2	e	Purif.		2		14
19	3	f	of Mar.	12	3	13	15
B	4	g		14	4	15	16
	5	A	Agath.	16	5	17	2.co.1
16	6	b		18	6	19	2
	7	c		20	7	21	3
	8	d		22	8	23	4
13	9	e		24	9	32	5
2	10	f		31	10	34	6
	11	g		lev. 18	11	lev. 19	7
10	12	A		20	12	26	8
	13	b		Nu. 11	13	Nu.12	9
	14	c	Valen-	13	14	14	10
18	15	d	tine.	16	15	17	11
7	15	e		20	16	21	12
	17	f		22	lu.di.1	23	13
15	18	g		24	di.1.	25	Gal.1.
4	19	A		27	2	30	2
	20	b		31	3	32	3
12	21	c		35	4	36	4
1	22	d		Deu.1	5	Deut.2	5
	23	e	Faſt.	3	6	4	6
9	24	f	S. Mat-		7		Eph.1.
	25	g	thias.	5	8	6	2
17	26	A		7	9	8	3
6	27	b		9	10	10	4
	28	c		11	11	12	5
14	29			13	Mat. 7	14	Ro.12

MARCH hath xxxi. days.

				¶ Morning Prayer.		¶ Evening Prayer.	
				1. Lef.	2. L	1. Lef.	2. Lef.
3	1	d	David	deu.15	luk.12	Deu.16	Eph.5
	2	e	Chad.	17	13	18	Phil.1
11	3	f		19	14	20	2
	4	g		21	15	22	3
19	5	A		24	16	25	4
8	6	b		26	17	27	Col.1.
	7	c	Perpe-	28	18	29	2
16	8	d	tua:	30	19	31	3
	9	e		32	20	33	4
	10	f		34	21	Josh.1	1. Th.1
13	11	g		Josh.2	22	3	2
	12	A	Gregor.	4	23	5	3
	13	b		6	24	7	4
10	14	c		8	Joh.1.	9	5
	15	d		10	2	23	2.Th.1
18	16	e		24	3	Judg.1.	2
7	17	f		Jud. 2.	4	3	3
	18	g	Edward	4	5	5	1.Tim.1
15	19	A		6	6	7	2,3.
4	20	b		8	7	9	4
	21	c	Bene.	10	8	11	5
12	22	d	dict.	12	9	13	6
1	23	e		14	10	15	2.Tim.1
	24	f	Faſt	15	11	17	2
9	25	g	Ann. of		12		3
	26	A	Mary.	18	13	19	4
17	27	b		20	14	21	Tit.1.
6	28	c		Ruth.1	15	ruth.2	2.3.
	29	d		3	16	4	Philer
14	30	e		1 Sa.1.	17	1.Sa.2.	Heb.
3	31	f		3	18	4	2

APRIL hath xxx. days.

				¶ Morning Prayer.		¶ Evening Prayer.	
				1. Lef.	2. Lef.	1. Lef.	2. Lef.
	1	g		1.Sa.5	Joh.19	1.Sa 6	Heb.3
11	2	A		7	20	8	4
	3	b	Richard	9	21	10	5
19	4	c	Ambr.	11	Acts 1	12	6
	5	d		13	2	14	7
16	6	e		15	3	16	8
	7	f		17	4	18	9
	8	g		19	5	20	10
13	9	A		21	6	22	11
2	10	b		23	7	24	12
	11	c		25	8	26	13
10	12	d		27	9	28	Jam.1.
	13	e		29	10	30	2
18	14	f		31	11	2.Sa.1	3
7	15	g		2.Sa.2.	12	3	4
	16	A		4	13	5	5
15	17	b		6	14	7	1.pet.1
4	18	c		8	15	9	2
	19	d	Alphag	10	16	11	3
12	20	e		12	17	13	4
1	21	f		14	18	15	5
	22	g		16	19	17	2.pet.1
9	23	A	S. Georg	18	20	19	2
	24	b		20	21	21	3
17	25	c	S. Mar.		22		1.Jo.1.
6	26	d	Evan.	22		23	2
	27	e		24	24	1.Ki. 1.	3
14	28	f		2.Ki.2.	25	3	4
3	29	g		4	26	5	5
	30	A		6	27	7	2.3.Jo.

MAY hath xxxj. days.

				¶ Morning Prayer.		¶ Evening Prayer.	
				1. Lef.	2 Lef.	1 Lef.	2 Lef.
	1	b	Phil. &		Acts		Jude.
	2	c	Jacob.	1 kin.8	28	1 ki.9.	Ro. 1.
19	3	d	Invent.	10	Mat.1.	11	2
	4	e	of the	12	2	13	3
	5	f	croſs.	14	3	15	4
16	6	g	Jo. Port	16	4	17	5
	7	A		18	5	19	6
	8	b		20	6	21	7
13	9	c		22	7	2 ki.1.	8
2	10	d		2 ki.2.	8	3	9
	11	e		4	9	5	10
10	12	f		6	10	7	11
	13	g		8	11	9	12
18	14	A		10	12	11	13
7	15	b		12	13	13	14
	16	c		14	14	15	15
15	17	d		16	15	17	16
4	18	e		18	16	19	1cor.1
	19	f	Dunſt.	20	17	21	2
12	20	g		22	18	23	3
1	21	A		24	19	25	4
	22	b		Ezr. 1	20	Ezr. 3	5
9	23	c		4	21	5	6
	24	d		6	22	7	7
17	25	e		9	23	Neh. 1	8
6	26	f	Auguſt.	Neh.2	24	4	9
	27	g	Bede.	5	25	6	10
14	28	A		8	26	9	11
3	29	b	Charles	10	27	13	12
	30	c	II. Nat.	Eſt. 1	28	Eſth.2	13
11	31	d		3	Mar.1	4	14

JUNE hath xxx. days.

				¶ Morning Prayer		¶ Evening Prayer.	
				1 Lef.	2 Lef.	1 Lef.	2 Lef.
	1	e	Nicom.	Eſth.5	mar. 2	Eſth.6.	1co.15
19	2	f		7	3	8	16
	3	g		9	4	Job 1.	2cor.1
16	4	A		Job 2.	5	3	2
	5	b	Soni-	4	6	5	3
	6	c	face.	6	7	7	4
13	7	d		8	8	9	5
2	8	e		10	9	11	6
	9	f		12	10	13	7
10	10	g		14	11	15	8
	11	A	Bar. Ap.				
18	12	b		16	12	17,18	9
7	13	c		19	13	20	10
	14	d		21	14	22	11
15	15	e		23	15	24, 25	12
4	16	f		26,27	16	28	13
	17	g	S. Al-	29	Luk.1	30	Gal.1.
12	18	A	ban M.	31	2	32	2
1	19	b		33	3	34	3
	20	c	Edward	35	4	36	4
9	21	d		37	5	38	5
	22	e		39	6	40	6
17	23	f	Faſt.	41	7	42	Eph.1
6	24	g	Jo. Bap.				
	25	A		pro. 1.	8	pro.2.	2
14	26	b		3	9	4	3
3	27	c		5	10	6	4
	28	d	Faſt.	7	11	8	5
11	29	e	S. Ap.				
	30	f		9	12	10	6

JULY hath xxxj. days.

				¶ Morning Prayer.		¶ Evening Prayer.	
				1. Lef.	2. Lef.	1 Lef.	2 Lef.
29	1	g		Pr.11.	Lu.13	Pro.12	Phil.1.
	2	A	Vifi. Ma.	13	14	14	2
	3	b		15	15	16	3
16	4	c	Martin.	17	16	18	4
	5	d		19	17	20	Col. 1
	6	e		21	18	22	2
13	7	f		23	19	24	3
	8	g		25	20	26	4
	9	A		27	21	28	1 Th.1
10	10	b		29	21	31	2
	11	c		Ecc.1.	23	Ecc.2.	3
18	12	d		3	24	4	4
7	13	e		5	Joh.1	6	5
	14	f		7	2	8	2 Th.1
15	15	g	Swith.	9	3	10	2
4	16	A		11	4	12	3
	17	b		Jer. 1.	5	Jer. 2.	1 Ti.1
12	18	c		3	6	4	2,3
	19	d			7	6	4
	20	e	Margar	7	8	8	5
9	21	f	Magdal	9	9	10	6
	22	g		11	10	12	2 Ti.1
17	23	A		13	11	14	2
6	24	b	Fast.	15	12	16	3
	25	c	Jam.ap.		13		4
13	26	d	Anne.	17	14	18	Tit.1.
3	27	e		19	15	20	2,3.
	28	f		21	16	22	Phile.
11	29	g		23	17	24	Heb.1
	30	A		25	18	26	2
19	31	b		27	19	28	3

AUGUST hath xxxj. days.

				¶ Morning Prayer.		¶ Evening Prayer.	
				1. Lef.	2. Lef.	1. Lef.	2. Lef.
8	1	c	Lamm.	Jer.29	Joh.20	Jer.30	Heb.4
16	2	d		31	21	32	5
	3	e		33	Act.1.	34	6
	4	f		35	2	36	7
13	5	g		37	3	38	8
2	6	A	Transfi	39	4	40	9
	7	b	Name	41	5	42	10
10	8	c	of Jefu.	43	6	44	11
	9	d		45.46	7	47	12
18	10	e	Lauren.	48	8	49	13
7	11	f		50	9	51	Jam.
	12	g		52	10	Lam.1	2
15	13	A		Lam.2	11	3	3
4	14	b		4	12	5	4
	15	c		Eze.2	13	Eze.3	5
12	16	d		6	14	7	1 Pet.1.
1	17	e		13	15	14	2
	18	f		18	16	33	3
9	19	g		34	17	Dan.1	4
	20	A		Dan.2	18	3	5
17	21	b		4	19	5	2 Pet.1.
6	22	c		6	20	7	2
	23	d	Fast.	8	21	9	3
14	24	e	Barth.		22		1 Joh.1.
3	25	f	Apoft.	10	23	11	2
	26	g		12	24	Mof. 1	3
11	27	A		Ho.2,3	25	4	4
	28	b	Auguft.	5,6	26	7	5
19	29	c	Behead.	8	27	9	2,3 Joh
8	30	d	of John	10	28	11	Jude.
	31	e		12	Mat.1	13	Rom.1

SEPTEMBER hath xxx. days.

				¶ Morning Prayer.		¶ Evening Prayer.	
				1. Lef.	2. Lef.	1. Lef.	2. Lef.
16	1	f	Gyles.	Hof.14	Mat.2.	Joel 1	Rom.2
	2	g		Joel 2	3	3	3
	3	A		Am.1.	4	Am.2.	4
13	4	b		3	5	4	5
2	5	c		5	6	6	6
	6	d		7	7	8	7
10	7	e	Enur.b.	9	8	Obad.	8
	8	f	Nat.of	Jona.1	9	Jo.2.3.	9
18	9	g	Mary.	4	10	Mic.1.	10
7	10	A		Mic.2.	11	3	11
	11	b		4	12	5	12
15	12	c		6	13	7	13
	13	d		Nah.1.	14	Nah.2.	14
4	14	e	Holy er	3	15	Hab.1.	15
	15	f		Hab.2	16	3	16
12	16	g		Zep.1	17	Zep.2.	1 cor.1
1	17	A	Lamber	3	18	Hag.1	2
	18	b		Hag.2	19	Zec.1.	3
9	19	c		Zc.2,3	20	4,5.	4
	20	d	Faft.	6	21	7.	5
17	21	e	S. Mat-		22		6
6	22	f	thew.	8	23	9	7
	23	g		10	24	11	8
14	24	A		12	25	13	9
3	25	b		14	26	Mal.1.	10
	26	c	Cyprian	Mal.2	27	3	11
11	27	d		4	28	Tob.1	12
19	28	e		Tob.2	Mat.1.	3	13
	29	f	S. Mich.		2		14
8	30	g	Hier.	4	3	6	15

OCTOBER hath xxxi. days.

				¶ Morning Prayer.		¶ Evening Prayer.	
				1 Lef.	2. Lef.	1. Lef.	2. Lef.
16	1	A	Remig.	Tob.7.	Mar.4.	Tob.8	1 Co.16
	2	b		9	5	10	2 Cor.1
13	3	c		11	6	12	2
	4	d		13	7	14	3
2	5	e		Judit.1	8	Judi.2	4
	6	f	Faith.	3	9	4	5
	7	g		5	10	6	6
18	8	A		7	11	8	7
	9	b	Dennis	9	12	10	8
	10	c		11	13	12	9
7	11	d		13	14	14	10
	12	e		15	15	16	11
	13	f	Edward	Wif.1.	16	Wif. 2	12
12	14	g		3	Lu.di.1	4	13
1	15	A		5	di. 1.	6	Gal.1.
	16	b		7	2	8	2
9	17	c	Etheld.	9	3	10	3
	18	d	S.Luke		4		4
17	19	e		11	5	12	5
6	20	f		13	6	14	6
	21	g		15	7	16	Eph.1.
14	22	A		17	8	18	2
3	23	b		19	9	Eccl.1	3
	24	c		Eccl.2	10	3	4
11	25	d	Crifpin	4	11	5	5
	26	e		6	12	7	6
19	27	f	Faft.	8	13	9	Phil.1
8	28	g	Sim. &		14		2
	29	A	Jude.	10	15	11	3
16	30	b		12	16	13	4
5	31	c	Faft.	14	17	15	Col.1.

NOVEMBER hath xxx. days.

				¶ Morning Prayer.		¶ Evening Prayer.	
				1. Lef.	2. Lef.	1 Lef.	2. Lef.
	1	d	All				
13	2	e	Saints.	Ec.16.	Lu.18.	Ec.17.	Col.2.
	3	f		18	19	19	3
	4	g		20	20	21	4
10	5	A	Pa.ssof	22	21	23	1 Th.1
	6	b	Leonar	24	22	25 (a)	2
18	7	c		27	23	28	3
	8	d		29	24	30(b)	4
	9	e		31	Joh.1.	32	5
15	10	f		33	2	34	2 Th.1.
4	11	g	S.Mart.	35	3	36	2
	12	A		37	4	38	3
12	13	b	Brice.	39	5	40	1 tim.1
1	14	c		41	6	42	2,3.
	15	d	Machut	43	7	44	4
9	16	e		45	8	46 (c)	5
	17	f	Hug.b.	47	9	48	6
17	18	g		49	10	50	2 tim.1
6	19	A		51	11	Bara.1	2
	20	b	Edmun	Bar.2.	12	3	3
14	21	c	king.	4	13	5	4
3	22	d	Cicely.	6	14	hl. of S	Tit.1.
	23	e	Clem.	Bel&D	15	Ifa.1.	2,3.
11	24	f		16.2.	16	3	Phile.
19	25	g	Kathe-	4	17	5	Heb.1
	26	A	rine.	6	18	7	2
8	27	b		8	19	9	3
	28	c		10	20	11	4
16	29	d	Faft.	12	21	13	5
5	30	e	And.ap.		A.2.1.		6

Note that (a) Eccius 25 is to be read only to verf. 13. and (b) Eccius 30, only to verf. 18. and (c) Eccius 46. only to verf. 20.

DECEMBER hath xxxi. days.

				¶ Morning Prayer.		¶ Evening Prayer.	
				1. Lef.	2. Lef.	1. Lef.	2. Lef.
	1	f		16.14.	Act.2.	16.15.	Heb.7
13	2	g		18	3	17	8
	3	A		18	4	19	9
10	4	b		20,21.	5	22	10
	5	c		22	6	24	11
18	6	d	Nicho-	25	dim.7.	26	12
7	7	e	las bish.	27	dim.7.	28	13
	8	f	Concep	29	8	30	Jam.1
15	9	g	Mary.	31	9	32	2
4	10	A		33	10	34	3
	11	b		35	11	35	4
12	12	c		37	12	38	5
1	13	d	Luci.	39	13	40	1 Pet.1
	14	e	V.& M.	41	14	42	2
9	15	f		43	15	44	3
	16	g	O fapi-	45	16	46	4
17	17	A	entia.	47	17	48	5
6	18	b		49	18	50	2 Pet.1
	19	c		51	19	52	2
14	20	d	Faft.	53	20	54	3
3	21	e	Thomas		21		1 Joh.1
	22	f	Ap.	55	22	56	2
11	23	g		57	23	58	3
	24	A	Faft.	59	24	60	4
19	25	b	Chriſtm				
8	26	c	S. Stre.				
	27	d	S. John				
16	28	e	Innocen		25		5
5	29	f		61		62	1 John
	30	g		63	27	64	2 John
13	31	A	Silveſt.	65	28	66	Jude.

Tables & Rules

FOR

The Moveable and Immoveable Feasts:

Together with the days of Fasting and Abstinence, through the whole year.

RULES to know when the Moveable Feasts, and Holidays begin.

Easter-day (on which the rest depend) is always the first Sunday after the first Full Moon, which happens next after the One and twentieth day of *March*. And, if the Full Moon happens upon a Sunday, *Easter*-day is the Sunday after.

Advent-Sunday is always the nearest Sunday to the Feast of S. *Andrew*, whether before or after.

Septuagesima	Sunday	Nine	weeks before *Easter*.
Sexagesima	Sunday	Eight	weeks before *Easter*.
Quinquagesima	Sunday	Seven	weeks before *Easter*.
Quadragesima	Sunday	six	weeks before *Easter*.
Rogation-Sunday	is	Five weeks	after *Easter*.
Ascension-day	is	Forty days	after *Easter*.
Whitsunday	is	Seven weeks	after *Easter*.
Trinity-Sunday	is	Eight weeks	after *Easter*.

A Table of all the Feasts that are to be observed in the Church of *England* through the year.

All Sundays in the year.

The days of the Feasts of
- The Circumcision of our Lord JESUS CHRIST.
- The Epiphany.
- The Conversion of S. *Paul*.
- The Purification of the Blessed Virgin.
- S. *Matthias* the Apostle.
- The Annunciation of the Blessed Virgin.
- S. *Mark* the Evangelist.
- S. *Philip* & S. *Jacob* the Apostles.
- The Ascension of our Lord JESUS CHRIST.
- S. *Barnabas*.
- The Nativity of S. *John Baptist*.
- S. *Peter* the Apostle.
- S. *James* the Apostle.
- S. *Bartholomew* the Apostle.
- S. *Matthew* the Apostle.
- S. *Michael*, and all Angels.
- S. *Luke* the Evangelist.
- S. *Simon* and S. *Jude* the Apostles.
- All Saints.
- S. *Andrew* the Apostle.
- S. *Thomas* the Apostle.
- The Nativity of our Lord.
- S. *Stephen* the Martyr.
- S. *John* the Evangelist.
- The Holy Innocents.

Monday and Tuesday in *Easter*-week. Monday and Tuesday in *Whitsun*-week.

A Table of the Vigils, Fasts, and days of Abstinence, to be observed in the year.

The Evens or Vigils before
- The Nativity of our Lord.
- The Purification of the Blessed Virgin *Mary*.
- The Annunciation of the Blessed Virgin.
- *Easter*-day.
- *Ascension*-day.
- *Pentecost*.
- S. *Matthias*.

The Evens or Vigils before
- S. *John Baptist*.
- S. *Peter*.
- S. *James*.
- S. *Bartholomew*.
- S. *Matthew*.
- S. *Simon* and S. *Jude*.
- S. *Andrew*.
- S. *Thomas*.
- All Saints.

Note, that if any of these Feast-days fall upon a Monday, then the Vigil or Fast day shall be kept upon the Saturday, and not upon the Sunday next before it.

Days of Fasting or Abstinence.

I. The Forty days of Lent.

II. The Ember-days at the four Seasons, being the Wednesday, Friday, and Saturday after
- the First Sunday in Lent.
- the Feast of Pentecost.
- *September* 14.
- *December* 13.

III. The three Rogation-days, being the Munday, Tuesday, and Wednesday before Holy Thursday, or the Ascension of our Lord.

IV. All the Fridays in the year, except *Christmas* day.

Certain Solemn days for which particular Services are appointed.

1. The Fifth day of *November*, being the day of the Papists Conspiracy.
2. The Thirtieth day of *January*, being the day of the Martyrdom of King *Charles* the First.
3. The Nine and twentieth day of *May*, being the day of the Birth and Return of King *Charles* the Second.

A Table of the Moveable Feasts Calculated for Forty years.

The year of our Lord.	The Golden number.	The Epact.	Dominical Letter.	Sundays after Epiphany.	Septuagesima Sunday.	The first day of Lent.	Easter day.	Rogation Sunday.	Ascension-day.	Whitsun day.	Sunday after Trinity.	Advent Sunday.
1661	9	9	E D	4	Feb. 10	Feb. 27	Apr. 14	May 19	May 23	June 3	25	Dec. 1.
1662	10	20	C B	5	Jan. 26	12.	Mar. 30	4	8	May 18	26	Nov. 30
1663	11	1	A	6	Feb. 15	Mar. 4.	Apr. 19	24	28	June 7	23	29
1664	12	12	G F	2	7	Feb. 24.	10	15	19	May 29	24	27
1665	13	23	E	3	Jan. 22	8	Mar. 26	Apr. 30	4	14	27	Dec. 3
1666	14	4	D C	1	Feb. 11	28	Apr. 15	May 20	24	June 3	24	2
1667	15	15	B	2	3	20	7	12	16	May 26	25	1
1668	16	26	A G	3	Jan. 19	5	Mar. 22	Apr. 26	Apr. 30	10	27	Nov. 29
1669	17	7	F	4	Feb. 7	24	Apr. 11	May 16	May 20	30	24	28
1670	18	18	E D	3	Jan. 30	16	3	8	12	22	25	27
1671	19	29	C B	6	Feb. 19	Mar. 8	23	28	June 1	June 11	23	Dec. 3
1672	1	11	A	4	4	Feb. 21	7	12	May 16	May 26	25	1
1673	2	22	G F	2	Jan. 26	12	Mar. 30	4	8	18	26	Nov. 30
1674	3	3	E D	5	Feb. 15	Mar. 4	Apr. 19	24	28	June 7	23	29
1675	4	14	C	3	Jan. 31	Feb. 17	4	9	13	May 23	25	28
1676	5	25	B A	1	23	9	Mar. 26	Apr. 30	4	14	27	Dec. 3
1677	6	6	G	2	Feb. 11	28	Apr. 15	May 20	24	June 3	24	2
1678	7	17	F E	3	Jan. 27	13	Mar. 31	5	9	May 19	26	1
1679	8	28	D	1	Feb. 16	Mar. 5	Apr. 20	25	29	June 8	23	Nov. 30
1680	9	9	C B	4	8	Feb. 25	11	16	20	May 30	24	28
1681	10	20	A	3	Jan. 30	16	3	8	12	22	25	27
1682	11	1	G	5	Feb. 12	Mar. 1	16	21	25	June 4	24	Dec. 3
1683	12	12	F E	4	4	Feb. 21	8	23	27	May 27	25	2
1684	13	23	D	2	Jan. 27	13	Mar. 30	4	8	18	26	Nov. 30
1685	14	4	C	5	Feb. 15	Mar. 4	Apr. 19	24	28	June 7	23	29
1686	15	15	B A	3	Jan. 31	Feb. 17	4	9	13	May 23	25	28
1687	16	26	G	2	23	9	Mar. 27	1	5	15	26	27
1688	17	7	F E	1	Feb. 12	Mar. 1	Apr. 15	20	24	June 3	24	Dec. 2
1689	18	18	D C	2	Jan. 27	Feb. 13	Mar. 31	5	9	May 19	26	1
1690	19	29	B	1	Feb. 16	Mar. 5	Apr. 20	25	29	June 8	23	Nov. 30
1691	1	11	A	4	8	Feb. 25	12	17	21	May 31	24	29
1692	2	22	G F	2	Jan. 24	10	Mar. 27	1	5	15	26	27
1693	3	3	E	5	Feb. 12	Mar. 1	Apr. 16	21	25	June 4	24	Dec. 3
1694	4	14	C B	4	4	Feb. 21	8	23	27	May 27	25	2
1695	5	25	A	3	Jan. 30	6	Mar. 24	Apr. 28	2	12	27	1
1696	6	6	G F	1	Feb. 9	26	Apr. 12	May 17	21	31	24	Nov. 29
1697	7	17	E D	4	Jan. 31	17	4	9	13	23	25	28
1698	8	28	C	2	Mar. 9	6	24	29	June 2	June 12	22	27
1699	9	9	B A	4	Feb. 22	5	9	14	May 18	May 28	25	Dec. 3
1700	10	20	G F	3	Jan. 28	14	Mar. 31	5	9	19	26	1

Note, that the Supputation of the year of our Lord in the Church of England, beginneth the Five and twentieth day of March.

¶ To finde Easter for ever.

Prime	A	B	C	D	E	F	G
i	Apr.9.	10	11	12	6	7	8
ii	Mar.26	27	28	29	30	31	Ap.1.
iii	Apr.16.	17	18	19	20	14	15
iv	Apr.9.	3	4	5	6	7	8
v	Mar.26	27	28	29	23	24	25
vi	Apr.16.	17	11	12	13	14	15
vii	Apr.2.	3	4	5	6	Mar.31	Ap.1
viii	Apr. 23.	24	25	19	20	21	22
ix	Apr.9.	10	11	12	13	14	8
x	Apr. 2.	3	Mar.28	29	30	31	Ap.1
xi	Apr.16.	17	18	29	20	21	22
xii	Apr.9.	10	11	5	6	7	8
xiii	Mar.26.	27	28	29	30	31	25
xiv	Apr. 16.	17	18	19	13	14	15
xv	Apr.2.	3	4	5	6	7	8
xvi	Mar.26.	27	28	22	23	24	25
xvii	Apr.16.	10	11	12	13	14	15
xviii	Ap.2.	3	4	5	Ma.30	31	Ap.1
xix	Ap.23.	24	18	19	20	21	22

¶ When ye have found the Sunday Letter in the uppermost Line, guide your eye downward from the same, till ye come right over against the Prime, and there is shewed both what Moneth, and what day of the Moneth *Easter* falleth that year. But note, that the Name of the Moneth is set at the left Hand, or else just with the Figure, and followeth not, as in other Tables by defect, but collateral.

¶ *Proper Psalms on certain days.*

	Matins. Psal.	*Evensong.* Psal.
¶ *Christmas day.*	45	110
	85	132
	6	102
¶ *Ash-Wednesday.*	32	130
	38	143
¶ *Good-Friday.*	22	69
	40	88
	54	
¶ *Easter-day.*	2	113
	57	114
	111	118
¶ *Ascension-day.*	8	24
	15	47
	21	108
¶ *Whitsun-day.*	48	104
	68	145

The

The Order for Morning and Evening Prayer daily to be ſaid and uſed throughout the year.

THe Morning and Evening Prayer ſhall be uſed in the accuſtomed place of the Church, Chappel or Chancel, except it ſhall be otherwiſe determined by the Ordinary of the place: And the Chancels ſhall remain as they have done in times paſt.

And here is to be noted, that ſuch Ornaments of the Church, and of the Miniſters thereof at all times of their Miniſtration, ſhall be retained and be in uſe, as were in this Church of England *by the Authority of Parliament, in the ſecond year of the Reign of King* Edward *the Sixth.*

¶ The Order for Morning Prayer, daily throughout the year.

¶ At the beginning of Morning Prayer the Miniſter ſhall read with a loud voice ſome one, or more of theſe Sentences of the Scriptures, that follow. And then he ſhall ſay that which is written after the ſaid Sentences.

Ezek. 18. 27. WHen the wicked man turneth away from his wickedneſs, that he hath committed, and doth that which is lawful and right, he ſhall ſave his ſoul alive.

Pſal. 51. 3. I acknowledge my tranſgreſſions, and my ſin is ever before me.

Pſal. 51. 9. Hide thy face from my ſins, and blot out all mine iniquities.

Pſa. 51. 17. The Sacrifices of God are a broken ſpirit: a broken and a contrite heart, O God, thou wilt not deſpiſe.

Joel 2. 13. Rent your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, ſlow to anger, and of great kindneſs, and repenteth him of the evil.

Dan. 9. 9, 10. To the Lord our God belong mercies and forgiveneſſes, though we have rebelled againſt him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he ſet before us.

Jer. 10. 24 O Lord correct me, but with judgment, not in thine anger, leſt thou bring me to nothing.

S. Mat. 3. 2. Repent ye; for the kingdom of heaven is at hand.

S. Luk. 15. 18, 19. I will ariſe and go to my Father, and will ſay unto him, Father, I have ſinned againſt heaven, and before thee, and am no more worthy to be called thy ſon.

Pſa. 143. 2. Enter not into judgement with thy ſervant, O Lord; for in thy ſight ſhall no man living be juſtified.

1 S. John 1. 8, 9. If we ſay that we have no ſin, we deceive our ſelves, and the truth is not in us. But, if we confeſs our ſins, he is faithful and juſt to forgive us our ſins, & to cleanſe us from all unrighteouſneſs.

DEarly beloved brethren, the Scripture moveth us in ſundry places to acknowledge and confeſs our manifold ſins and wickedneſs, and that we ſhould not diſſemble nor cloak them before the face of Almighty God our heavenly Father, but confeſs them with an humble, lowly, penitent, and obedient heart, to the end that we may obtain forgiveneſs of the ſame by his infinite goodneſs, & mercy. And although we ought at all times

humbly to acknowledge our ſins before God, yet ought we moſt chiefly ſo to do, when we aſſemble and meet together, to render thanks for the great benefits that we have received at his hands, to ſet forth *his* moſt worthy praiſe, to hear his moſt holy word, and to aſk thoſe things which are requiſite and neceſſary, as well for the body as the ſoul. Wherefore I pray and beſeech you, as many as are here preſent, to accompany me with a pure heart and humble voice unto the throne of the heavenly grace, ſaying after me.

¶ *A general confeſſion to be ſaid of the whole Congregation after the Miniſter, all kneeling.*

ALmighty and moſt merciful Father; We have erred & ſtrayed from thy ways like loſt ſheep. We have followed too much the devices and deſires of our own hearts. VVe have offended againſt thy holy laws. We have left undone thoſe things which we ought to have done; And we have done thoſe things which we ought not to have done: And there is no health in us. But thou, O Lord, have mercy upon us, miſerable offenders. Spare thou them, O God, which confeſs their faults. Reſtore thou them that are penitent; According to thy promiſes declared unto mankind in Chriſt Jeſu our Lord. And grant, O moſt merciful Father, for his ſake; That we may hereafter live a godly, righteous, and ſober life, To the glory of thy holy Name. Amen.

¶ *The Abſolution or Remiſſion of ſins, to be pronounced by the Prieſt alone ſtanding; the people ſtill kneeling.*

ALmighty God, the Father of our Lord Jeſus Chriſt, who deſireth not the death of a ſinner, but rather that he may turn from his wickedneſs and live, and hath given power and commandment to his Miniſters to declare and pronounce to his people, being penitent, the abſolution and remiſſion of their ſins: He pardoneth and abſolveth all them that truly repent, and unfeignedly believe his holy Goſpel. Wherefore let us beſeech him to grant us true repentance and his holy Spirit; that thoſe things may pleaſe him which we do at this preſent, and that the reſt of our life hereafter may be pure and holy, ſo that at the laſt we may come to his eternal joy, through Jeſus Chriſt our Lord.

¶ *The people ſhall anſwer here, and at the end of all other Prayers,* Amen.

¶ *Then the Miniſter ſhall kneel, and ſay the Lords Prayer with an audible voice; the people alſo kneeling, and repeating it with him, both here, and whereſoever elſe it is uſed in Divine Service.*

OUr Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation: But deliver us from evil; For thine is the kingdom, And the power, And the glory; For ever and ever. Amen.

¶ *Then likewiſe he ſhall ſay,*

O Lord, open thou our lips.

Anſw. And our mouth ſhall ſhew forth thy praiſe.

Prieſt. O God, make ſpeed to ſave us.

Anſw. O Lord, make haſte to help us.

¶ *Here all ſtanding up, the Prieſt ſhall ſay,*

Glory be to the Father, and to the Son: and to the holy Ghoſt;

Anſw. As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

Prieſt. Praiſe ye the Lord.

Anſw. The Lords name be praiſed.

¶ *Then ſhall be ſaid or ſung this Pſalm following: Except on Eaſter day, upon which another Anthem is appointed: and on the nineteenth day of every moneth it is not to be read here, but in the ordinary courſe of the Pſalms.*

OCome, let us ſing unto the Lord: let us heartily rejoyce in the ſtrength of our ſalvation. *Venite exultemus Domino, Pſal 95.*

Let us come before his preſence with thankſgiving: and ſhew our ſelves glad in him with Pſalms.

For the Lord is a great God: and a great King above all gods.

In

In his hand are all the corners of the earth: and the ſtrength of the hills is his alſo.

The ſea is his, and he made it: and his hands prepared the dry land.

O come, let us worſhip, and fall down: and kneel before the Lord our Maker.

For he is the Lord our God: and we are the people of his paſture, and the ſheep of his hand.

To day if ye will hear his voice, harden not your hearts: as in the provocation, and as in the day of temptation in the wilderneſs.

When your fathers tempted me: proved me, and ſaw my works.

Fourty years long was I grieved with this generation, and ſaid: It is a people that do erre in their hearts, for they have not known my ways.

Unto whom I ſware in my wrath: that they ſhould not enter into my reſt.

Glory be to the Father, and to the Son: and to the holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end, Amen.

¶ *Then ſhall follow the Pſalms in order as they are appointed. And at the end of every Pſalm throughout the year, and likewiſe at the end of* Benedicite, Benedictus, Magnificat, *and* Nunc dimittis, *ſhall be repeated,*

Glory be to the Father, and to the Son: and to the holy Ghoſt.

Anſw. As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Then ſhall be read diſtinctly with an audible voice the firſt leſſon, taken out of the old Teſtament, as is appointed in the Kalender, (except there be proper Leſſons aſſigned for that day:) he that readeth, ſo ſtanding & turning himſelf, as he may beſt be heard of all ſuch as are preſent. And after that, ſhall be ſaid or ſung in Engliſh, the Hymn called* Te Deum Laudamus, *daily throughout the year.*

¶ *Note that before every Leſſon the Miniſter ſhall ſay,* Here beginneth ſuch a Chapter, or verſe of ſuch a Chapter of ſuch a Book: *And after every Leſſon,* Here endeth the firſt, or the ſecond Leſſon.

Te Deum Laudamus.

WE praiſe thee, O God: we acknowledge thee to be the Lord.

All the earth doth worſhip thee: the Father everlaſting.

To thee all Angels cry aloud: the heavens, and all the powers therein.

To thee Cherubin, and Seraphin: continually do cry.

Holy, Holy, Holy: Lord God of Sabaoth.

Heaven and earth are full of the Majeſty: of thy glory.

The glorious company of the Apoſtles: praiſe thee.

The goodly fellowſhip of the Prophets: praiſe thee.

The noble Army of Martyrs: praiſe thee.

The holy Church throughout all the world: doth acknowledge thee;

The Father: of an infinite majeſty;

Thine honourable, true: and only Son;

Alſo the holy Ghoſt: the Comforter.

Thou art the king of Glory: O Chriſt.

Thou art the everlaſting Son: of the Father.

When thou tookeſt upon thee to deliver man: thou didſt not abhor the Virgins womb.

When thou hadſt overcome the ſharpneſs of death: thou didſt open the kingdom of heaven to all believers.

Thou ſitteſt at the right hand of God: in the glory of the Father.

We believe that thou ſhalt come: to be our judge.

We therefore pray thee, help thy ſervants: whom thou haſt redeemed with thy precious bloud.

Make them to be numbred with thy ſaints: in glory everlaſting.

O Lord, ſave thy people: and bleſs thine heritage.

Govern them: and lift them up for ever.

Day by day: we magnifie thee;

And we worſhip thy Name: ever world without end.

Vouchſafe, O Lord: to keep us this day without ſin.

O Lord, have mercy upon us: have mercy upon us.

O Lord, let thy mercy lighten upon us: as our truſt is in thee.

O Lord, in thee have I truſted: let me never be confounded.

¶ *Or this Canticle,* Benedicite, omnia opera Domini.

O All ye works of the Lord, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye angels of the Lord, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye heavens, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye waters that be above the firmament, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O all ye powers of the Lord, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye ſun and moon, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye ſtars of heaven, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye ſhowers and dew, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye winds of God, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye fire and heat, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye winter and ſummer, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye dews and froſts, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye froſt and cold, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye ice and ſnow, bleſs ye the Lord: praiſe him and magnifie him for ever.

O ye nights and days, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye light and darkneſs, bleſs ye the Lord: praiſe him, & magnifie him forever.

O ye lightnings and clouds, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O let the earth bleſs the Lord: yea, let it praiſe him, and magnifie him for ever.

O ye mountains and hills, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O all ye green things upon the earth, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye wells, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye ſeas and flouds, bleſs ye the Lord: praiſe him and magnifie him for ever.

O ye whales, and all that move in the waters, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O all ye fowls of the air, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O all ye beaſts and cattel, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye children of men, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O let Iſrael bleſs the Lord: praiſe him, and magnifie him for ever.

O ye prieſts of the Lord, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye ſervants of the Lord, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye ſpirits, and ſouls of the righteous, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye holy and humble men of heart, bleſs ye the Lord: praiſe him and magnifie him for ever.

O Ananias, Azarias, and Miſael, bleſs ye the Lord: praiſe him, and magnifie him for ever.

Glory be to the Father, and to the Son: and to the holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Then ſhall be read in like manner the ſecond Leſſon, taken out of the new Teſtament. And after that the Hymn following; except when that ſhall happen to be read in the Chapter for the day, or for the Goſpel on* S. John Baptiſts *day.*

Benedictus. S. Luk. 1.68.

BLeſſed be the Lord God of Iſrael: for he hath viſited and redeemed his people;

And

And hath raiſed up a mighty ſalvation for us: in the houſe of his ſervant David;

As he ſpake by the mouth of his holy Prophets: which have been ſince the world began;

That we ſhould be ſaved from our enemies: and from the hands of all that hate us;

To perform the mercy promiſed to our forefathers: and to remember his holy covenant;

To perform the oath which he ſware to our forefather Abraham: that he would give us;

That we being delivered out of the hand of our enemies: might ſerve him without fear;

In holineſs and righteouſneſs before him: all the days of our life.

And thou, child, ſhalt be called the prophet of the Higheſt: for thou ſhalt go before the face of the Lord to prepare his ways;

To give knowledge of ſalvation unto his people: for the remiſſion of their ſins,

Through the tender mercy of our God: whereby the day-ſpring from on high hath viſited us;

To give light to them that ſit in darkneſs, and in the ſhadow of death: and to guide our feet into the way of peace.

Glory be to the Father, and to the Son: and to the holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Or this Pſalm.*

Jubilate Deo.

O Be joyful in the Lord, all ye lands: ſerve the Lord with gladneſs, and come before his preſence with a ſong.

Be ye ſure that the Lord he is God: it is he that hath made us, and not we our ſelves, we are his people, and the ſheep of his paſture.

O go your way into his gates with thankſgiving, and into his courts with praiſe: be thankful unto him, and ſpeak good of his name.

For the Lord is gracious, his mercy is everlaſting: and his truth endureth from generation to generation.

Glory be to the Father, and to the Son: and to the holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Then ſhall be ſung or ſaid the Apoſtles Creed by the Miniſter, and the people ſtanding. Except only ſuch days as the Creed of* S. Athanaſius *is appointed to be read.*

I Believe in God the Father Almighty, Maker of heaven and earth:

And in Jeſus Chriſt his only Son our Lord, Who was conceived by the holy Ghoſt, Born of the Virgin Mary, Suffered under Pontius Pilate, was crucified, dead, and buried; He deſcended into hell, The third day he roſe again from the dead, He aſcended into heaven, and ſitteth on the right hand of God the Father Almighty; from thence he ſhall come to judge the quick and the dead.

I believe in the holy Ghoſt; The holy Catholick Church; The Communion of Saints; The forgiveneſs of ſins; The reſurrection of the body, And the life everlaſting. Amen.

¶ *And after that, theſe Prayers following, all devoutly kneeling, the Miniſter firſt pronouncing with a loud voice,*

The Lord be with you.

Anſw. And with thy Spirit.

Miniſter. Let us pray.

Lord have mercy upon us.

Chriſt have mercy upon.

Lord have mercy upon us.

¶ *Then the Miniſter, Clerks and people ſhall ſay the Lords Prayer with a loud voice.*

OUr Father which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation, But deliver us from evil. Amen.

¶ *Then the Prieſt ſtanding up ſhall ſay,*

O Lord ſhew thy mercy upon us.

Anſw. And grant us thy ſalvation.

Prieſt. O Lord ſave the King.

Answ. And mercifully hear us when we call upon thee.

Priest. Endue thy ministers with righteousness.

Answ. And make thy chosen people joyful.

Priest. O Lord, save thy people.

Answ. And bless thine inheritance.

Priest. Give peace in our time, O Lord.

Answ. Because there is none other that fighteth for us; but only thou, O God.

Priest. O God, make clean our hearts within us.

Answ. And take not thy holy Spirit from us.

¶ *Then shall follow three Collects; The first of the day, which shall be the same that is appointed at the Communion; The second for peace: The third for grace to live well. And the two last Collects shall never alter, but daily be said at Morning Prayer throughout all the year, as followeth; all kneeling.*

¶ *The second Collect for Peace.*

O God, who art the author of peace and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom; defend us thy humble servants in all assaults of our enemies, that we surely trusting in thy defence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord. *Amen.*

The third Collect for Grace.

O Lord our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day, defend us in the same with thy mighty power, and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings may be ordered by thy governance, to do always that is righteous in thy sight, through Jesus Christ our Lord. *Amen.*

¶ *In Quires and Places where they sing, here followeth the Anthem.*

¶ *Then these five Prayers following are to be read here, except when the Litany is read: and then only the two last are to be read, as they are there placed.*

¶ *A Prayer for the Kings Majesty.*

O Lord our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes, who dost from thy throne behold all the dwellers upon earth; most heartily we beseech thee with thy favour to behold our most gracious Soveraign Lord King *Charles*, and so replenish him with the grace of thy holy Spirit, that he may alway incline to thy will, and walk in thy way; Endue him plenteously with heavenly gifts, grant him in health and wealth long to live, strengthen him that he may vanquish and overcome all his enemies; and finally after this life, he may attain everlasting joy and felicity, through Jesus Christ our Lord. *Amen.*

¶ *A Prayer for the Royal Family.*

Almighty God, the Fountain of all goodness, we humbly beseech thee to bless our gracious Queen *Catharine*, *Mary* the Queen-mother, *James* Duke of *York*, and all the Royal Family: Endue them with thy holy Spirit; enrich them with thy heavenly grace; prosper them with all happiness; and bring them to thine everlasting kingdom, through Jesus Christ our Lord. *Amen.*

¶ *A Prayer for the Clergy and People.*

Almighty and everlasting God, who alone workest great marvels; send down upon our Bishops and Curates, and all Congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly please thee, pour upon them the continual dew of thy blessing; Grant this, O Lord, for the honour of our Advocate and Mediatour, Jesus Christ. *Amen.*

¶ *A Prayer of Saint* Chrysostom.

Almighty God, who hast given us grace at this time with one accord to make our common supplications unto thee, and dost promise, that when two or three are gathered together in thy Name, thou will grant their requests: Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting, Amen.

2 *Cor.* 13. 14.

THe grace of our Lord Jeſus Chriſt, and the love of God, and the fellowſhip of the holy Ghoſt be with us all evermore. *Amen.*

¶ *Here endeth the Order of Morning Prayer throughout the year.*

¶ The Order for Evening Prayer, daily throughout the year.

¶ *At the beginning of Evening Prayer the Miniſter ſhall read with a loud voice ſome one, or more of theſe Sentences of the Scriptures, that follow. And then he ſhall ſay that which is written after the ſaid Sentences.*

Ezek. 18. 27. WHen the wicked man turneth away from his wickedneſs, that he hath committed, and doth that which is lawful and right, he ſhall ſave his ſoul alive.

Pſal. 51. 3. I acknowledge my tranſgreſſions, and my ſin is ever before me.

Pſal. 51. 9. Hide thy face from my ſins, and blot out all mine iniquities.

Pſa. 51. 17. The Sacrifices of God are a broken ſpirit: a broken and a contrite heart, O God, thou wilt not deſpiſe.

Joel 2. 13. Rent your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, ſlow to anger, and of great kindneſs, and repenteth him of the evil.

Dan. 9. 9, 10. To the Lord our God belong mercies and forgiveneſſes, though we have rebelled againſt him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he ſet before us.

Jer. 10. 24. O Lord correct me, but with judgment, not in thine anger, leſt thou bring me to nothing.

S. Mat. 3. 2. Repent ye; for the kingdom of heaven is at hand.

S. Luk. 15. 18, 19. I will ariſe and go to my Father, and will ſay unto him, Father, I have ſinned againſt heaven, and before thee, and am no more worthy to be called thy ſon.

Pſa. 143. 2. Enter not into judgement with thy ſervant, O Lord; for in thy ſight ſhall no man living be juſtified.

1 S. John 1. 8, 9. If we ſay that we have no ſin, we deceive our ſelves, and the truth is not in us. But, if we confeſs our ſins, he is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs.

DEarly beloved brethren, the Scripture moveth us in ſundry places to acknowledge and confeſs our manifold ſins and wickedneſs, and that we ſhould not diſſemble nor cloak them before the face of Almighty God our heavenly Father, but confeſs them with an humble, lowly, penitent, and obedient heart, to the end that we may obtain forgiveneſs of the ſame by his infinite goodneſs, & mercy. And although we ought at all times humbly to acknowledge our ſins before God, yet ought we moſt chiefly ſo to do, when we aſſemble and meet together, to render thanks for the great benefits that we have received at his hands, to ſet forth his moſt worthy praiſe, to hear his moſt holy word, and to ask thoſe things which are requiſite and neceſſary, as well for the body as the ſoul. Wherefore I pray and beſeech you, as many as are here preſent, to accompany me with a pure heart and humble voice unto the throne of the heavenly grace, ſaying after me.

¶ *A general confeſſion to be ſaid of the whole Congregation after the Miniſter all kneeling.*

ALmighty and moſt merciful Father; We have erred & ſtrayed from thy ways like loſt ſheep. We have followed too much the devices and deſires of our own hearts. We have offended againſt thy holy laws. We have left undone thoſe things which we ought to have done; And we have done thoſe things which we ought

not to have done: And there is no health in us. But thou, O Lord, have mercy upon us, miſerable offenders. Spare thou them, O God, which confeſs their faults. Reſtore thou them that are penitent; According to thy promiſes declared unto mankind in Chriſt Jeſu our Lord. And grant, O moſt merciful Father, for his ſake; That we may hereafter live a godly, righteous, and ſober life, To the glory of thy holy Name. Amen.

¶ *The Abſolution or Remiſſion of ſins to be pronounced by the Prieſt alone ſtanding; the people ſtill kneeling.*

ALmighty God, the Father of our Lord Jeſus Chriſt, who deſireth not the death of a ſinner, but rather that he may turn from his wickedneſs and live, and hath given power and commandment to his Miniſters to declare and pronounce to his people, being penitent, the abſolution and remiſſion of their ſins: He pardoneth and abſolveth all them that truly repent, and unfeignedly believe his holy Goſpel. Wherefore let us beſeech him to grant us true repentance and his holy Spirit; that thoſe things may pleaſe him which we do at this preſent, and that the reſt of our life hereafter may be pure and holy, ſo that at the laſt we may come to his eternal joy, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then the Miniſter ſhall kneel, and ſay the Lords Prayer: the people alſo kneeling, and repeating it with him.*

OUr Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation: But deliver us from evil; For thine is the kingdom, And the power, And the glory; For ever and ever. Amen.

¶ *Then likewiſe he ſhall ſay,*

O Lord, open thou our lips.

Anſw. And our mouth ſhall ſhew forth thy praiſe.

Prieſt. O God, make ſpeed to ſave us.

Anſw. O Lord, make haſte to help us.

¶ *Here all ſtanding up, the Prieſt ſhall ſay,*

Glory be to the Father, and to the Son: and to the holy Ghoſt;

Anſw. As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

Prieſt. Praiſe ye the Lord.

Anſw. The Lords name be praiſed.

¶ *Then ſhall be ſaid or ſung the Pſalms in Order as they are appointed. Then a leſſon of the old Teſtament, as is appointed: And after that,* Magnificat, *(or the ſong of the bleſſed Virgin* Mary*) in Engliſh as followeth.*

MY ſoul doth magnifie the Lord: and my ſpirit hath rejoyced in God my Saviour. *Magnificat. S. Luk. 1. 46.*

For he hath regarded: the lowlineſs of his hand-maiden.

For behold, from henceforth: all generations ſhall call me bleſſed.

For he that is mighty hath magnified me; and holy is his Name.

And his mercy is on them that fear him: throughout all generations.

He hath ſhewed ſtrength with his arm: he hath ſcattered the proud in the imagination of their hearts.

He hath put down the mighty from their ſeat: and hath exalted the humble and meek.

He hath filled the hungry with good things: and the rich he hath ſent empty away.

He remembring his mercy hath holpen his ſervant Iſrael: as he promiſed to our forefathers, Abraham and his ſeed for ever.

Glory be to the Father, and to the Son: and to the holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Or elſe this Pſalm: Except it be on the nineteenth day of the moneth, when it is read in the ordinary courſe of the Pſalms*

OSing unto the Lord a new ſong: for he hath done marvellous things. *Cantate Domino. Pſal. 98.*

With his own right hand, and with his holy arm: hath he gotten himſelf the victory.

The

The Lord declared his ſalvation: his righteouſneſs hath he openly ſhewed in the ſight of the heathen.

He hath remembred his mercy and truth toward the houſe of Iſrael: and all the ends of the world have ſeen the ſalvation of our God.

Shew your ſelves joyful unto the Lord, all ye lands: ſing, rejoyce, and give thanks.

Praiſe the Lord upon the harp: ſing to the harp with a pſalm of thankſgiving.

With trumpets alſo and ſhawms: O ſhew your ſelves joyful before the Lord the King.

Let the ſea make a noiſe, and all that therein is: the round world, and they that dwell therein.

Let the flouds clap their hands, and let the hills be joyful together before the Lord: for he cometh to judge the earth.

With righteouſneſs ſhall he judge the world: and the people with equity.

Glory be to the Father, and to the Son: and to the holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Then a Leſſon of the New Teſtament, as it is appointed: And after that,* Nunc dimittis *(or the ſong of* Simeon*) in Engliſh, as followeth.*

Nunc dimittis. S. Luke 2. 29.

LOrd, now letteſt thou thy ſervant depart in peace: according to thy word.

For mine eyes have ſeen: thy ſalvation,

Which thou haſt prepared: before the face of all people;

To be a light to lighten the Gentiles: and to be the glory of thy people Iſrael.

Glory be to the Father, and to the Son: and to the holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Or elſe this Pſalm: except it be on the twelfth day of the moneth.*

Deus miſereatur. Pſal. 67.

GOd be merciful unto us, and bleſs us: and ſhew us the light of his countenance, and be merciful unto us.

That thy way may be known upon earth: thy ſaving health among all nations.

Let the people praiſe thee, O God: yea, let all the people praiſe thee.

O let the nations rejoyce and be glad: for thou ſhalt judge the folk righteouſly, and govern the nations upon earth.

Let the people praiſe thee, O God: let all the people praiſe thee.

Then ſhall the earth bring forth her increaſe: and God, even our own God, ſhall give us his bleſſing.

God ſhall bleſs us: and all the ends of the world ſhall fear him.

Glory be to the Father, and to the Son: and to the holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Then ſhall be ſaid or ſung the Apoſtles Creed by the Miniſter and the people ſtanding.*

IBelieve in God the Father Almighty, Maker of heaven and earth:

And in Jeſus Chriſt his only Son our Lord, Who was conceived by the holy Ghoſt, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He deſcended into hell: The third day he roſe again from the dead, He aſcended into heaven, And ſitteth on the right hand of God the Father Almighty; From thence he ſhall come to judge the quick and the dead.

I believe in the holy Ghoſt; The holy Catholick Church; The Communion of Saints; The forgiveneſs of ſins; The reſurrection of the body; And the life everlaſting. Amen.

¶ *And after that, theſe prayers following, all devoutly kneeling, the Miniſter firſt pronouncing with a loud voice.*

The Lord be with you.

Anſw. And with thy Spirit.

Miniſter. ¶ Let us pray.

Lord, have mercy upon us.

Chriſt, have mercy upon us.

Lord, have mercy upon us.

¶ *Then the Miniſter, Clerks, and people ſhall ſay the Lords Prayer with a loud voice.*

OUr Father which art in heaven, Hallowed be thy Name. Thy kingdom come

come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation, But deliver us from evil. *Amen.*

¶ *Then the Prieſt ſtanding up ſhall ſay.*

O Lord, ſhew thy mercy upon us.

Anſw. And grant us thy ſalvation.

Prieſt. O Lord, ſave the King.

Anſw. And mercifully hear us when we call upon thee.

Prieſt. Endue thy miniſters with righteouſneſs.

Anſw. And make thy choſen people joyful.

Prieſt. O Lord, ſave thy people.

Anſw. And bleſs thine inheritance.

Prieſt. Give peace in our time, O Lord;

Anſw. Becauſe there is none other that fighteth for us, but only thou, O God.

Prieſt. O God, make clean our hearts within us.

Anſw. And take not thy holy Spirit from us.

¶ *Then ſhall follow three Collects; the firſt of the day, the ſecond for peace, the third for aid againſt all perils, as hereafter followeth: which two laſt Collects ſhall be daily ſaid at Evening Prayer without alteration.*

¶ *The ſecond Collect at Evening Prayer.*

O God, from whom all holy deſires, all good counſels, and all juſt works do proceed: Give unto thy ſervants that peace which the world cannot give, that both our hearts may be ſet to obey thy commandments, and alſo that by thee we being defended from the fear of our enemies, may paſs our time in reſt and quietneſs, through the merits of Jeſus Chriſt our Saviour. *Amen.*

¶ *The third Collect for aid againſt all perils*

Lighten our darkneſs, we beſeech thee, O Lord, and by thy great mercy defend us from all perils and dangers of this night, for the love of thy only Son, our Saviour Jeſus Chriſt. *Amen.*

¶ *In quires and places where they ſing, here followeth the Anthem.*

¶ *A Prayer for the Kings Majeſty.*

O Lord our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of Princes, who doſt from thy throne behold all the dwellers upon earth; moſt heartily we beſeech thee with thy favour to behold our moſt gracious Soveraign Lord King *Charles*, and ſo repleniſh him with the grace of thy holy Spirit, that he may alway incline to thy will, and walk in thy way: endue him plenteouſly with heavenly gifts, grant him in health & wealth long to live, ſtrengthen him that he may vanquiſh and overcome all his enemies, and finally after this life, he may attain everlaſting joy and felicity, through Jeſus Chriſt our Lord. *Amen.*

¶ *A Prayer for the Royal Family.*

Almighty God, the fountain of all goodneſs, we humbly beſeech thee to bleſs our gracious Queen *Catharine*, *Mary* the Queen-mother, *James* Duke of *York*, and all the Royal Family: endue them with thy holy Spirit, enrich them with thy heavenly grace; proſper them with all happineſs: and bring them to thine everlaſting kingdom, through Jeſus Chriſt our Lord. *Amen.*

¶ *A Prayer for the Clergy and People.*

Almighty and everlaſting God, who alone workeſt great marvels: ſend down upon our Biſhops and Curates, and all Congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly pleaſe thee, pour upon them the continual dew of thy bleſſing. Grant this, O Lord, for the honour of our Advocate and Mediatour, Jeſus Chriſt. *Amen.*

¶ *A Prayer of Saint* Chryſoſtom.

Almighty God, who haſt given us grace at this time with one accord to make our common ſupplications unto thee, and doſt promiſe, that when two or three are gathered together in thy Name, thou wilt grant their requeſts; fulfil now, O Lord, the deſires and petitions of thy ſervants, as may be moſt expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlaſting. *Amen.*

2 *Cor.* 13. 14.

THE grace of our Lord Jeſus Chriſt, and the love of God, and the fellowſhip of the holy Ghoſt be with us all evermore. *Amen.*

¶ *Here endeth the Order of Evening Prayer throughout the year.*

¶ *Upon theſe Feaſts,* Chriſtmas-*day*, *the* Epiphany, *Saint* Matthias, *Eaſter-day*, Aſcenſion-*day*, Whitſun-*day*, *Saint* John Baptiſt, *Saint* James, *Saint* Bartholomew, *Saint* Matthew, *Saint* Simon *and Saint* Jude, *Saint* Andrew, *and upon* Trinity Sunday, *ſhall be ſung or ſaid at Morning Prayer, inſtead of the Apoſtles Creed, this Confeſſion of our Chriſtian faith, commonly called the Creed of Saint* Athanaſius, *by the Miniſter and people ſtanding.*

Quicunque vult.

WHOſoever will be ſaved: before all things it is neceſſary that he hold the Catholick Faith.

Which Faith, except every one do keep whole and undefiled: without doubt he ſhall periſh everlaſtingly.

And the Catholick Faith is this: that we worſhip one God in Trinity, and Trinity in Unity.

Neither confounding the perſons: nor dividing the ſubſtance.

For there is one perſon of the Father, another of the Son: and another of the holy Ghoſt.

But the Godhead of the Father, of the Son, and of the holy Ghoſt is all one: the Glory equal, the Majeſty co-eternal.

Such as the Father is, ſuch is the Son: and ſuch is the holy Ghoſt.

The father uncreate, the Son uncreate: and the holy Ghoſt uncreate.

The Father incomprehenſible, the Son incomprehenſible: and the holy Ghoſt incomprehenſible.

The Father eternal, the Son eternal: and the holy Ghoſt eternal.

And yet they are not three eternals: but one eternal.

As alſo there are not three incomprehenſibles, nor three uncreated: but one uncreated, and one incomprehenſible.

So likewiſe the Father is Almighty, the Son Almighty: and the holy Ghoſt Almighty;

And yet they are not three Almighties: but one Almighty.

So the Father is God, the Son is God: and the holy Ghoſt is God:

And yet they are not three Gods: but one God.

So likewiſe the Father is Lord, the Son Lord: and the holy Ghoſt Lord;

And yet not three Lords: but one Lord.

For like as we are compelled by the Chriſtian Verity: to acknowledge every perſon by himſelf to be God and Lord;

So are we forbidden by the Catholick Religion: to ſay, There be three Gods, or three Lords.

The Father is made of none: neither created, nor begotten.

The Son is of the Father alone: not made, nor created, but begotten.

The holy Ghoſt is of the Father, and of the Son: neither made, nor created, nor begotten, but proceeding.

So there is one Father, nor three Fathers; one Son, not three Sons: one holy Ghoſt, not three holy Ghoſts.

And in this Trinity none is afore, or after other: none is greater, or leſs than another;

But the whole three perſons are coeternal together, and co-equal.

So that in all things, as is aforeſaid: the Unity in Trinity, and the Trinity in Unity is to be worſhipped.

He therefore that will be ſaved: muſt thus think of the Trinity.

Furthermore, is it neceſſary to everlaſting ſalvation: that he alſo believe rightly the Incarnation of our Lord Jeſus Chriſt.

For the right faith is, that we believe and confeſs: that our Lord Jeſus Chriſt, the Son of God, is God, and Man;

God of the ſubſtance of the Father, begotten before the worlds: and Man of the ſubſtance of his Mother, born in the world;

Perfect God, and perfect Man: of a reaſonable ſoul, and humane fleſh ſubſiſting;

Equal

Equal to the Father, as touching his Godhead: and inferiour to the Father, as touching his Manhood.

Who although he be God and Man: yet he is not two, but one Christ;

One; not by conversion of the Godhead into flesh: but by taking of the Manhood into God;

One altogether; not by confusion of substance: but by unity of person.

For as the reasonable soul and flesh is one man: so God and Man is one Christ.

Who suffered for our salvation: descended into hell, rose again the third day from the dead;

He ascended into heaven, he sitteth on the right hand of the Father, God Almighty: from whence he shall come to judge the quick and the dead.

At whose coming all men shall rise again with their bodies: and shall give account for their own works.

And they that have done good shall go into life everlasting: and they that have done evil into everlasting fire.

This is the Catholick Faith: which except a man believe faithfully, he cannot be saved.

Glory be to the Father, and to the Son: and to the holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ *Here followeth the Litany or General Supplication, to be sung or said after Morning Prayer upon Sundays, Wednesdays and Fridays, and at other times, when it shall be commanded by the Ordinary.*

O God the Father of heaven: have mercy upon us miserable sinners.

O God the Father of heaven: have mercy upon us miserable sinners.

O God the Son, Redeemer of the world: have mercy upon us miserable sinners.

O God the Son, Redeemer of the world: have mercy upon us miserable sinners.

O God the holy Ghost, proceeding from the Father and the Son: have mercy upon us miserable sinners.

O God the holy Ghost, proceeding from the Father and the Son: have mercy upon us miserable sinners.

O holy, blessed and glorious Trinity, three persons, and one God: have mercy upon us miserable sinners.

O holy, blessed and glorious Trinity, three Persons and one God: have mercy upon us miserable sinners.

Remember not, Lord, our offences, nor the offences of our fore-fathers, neither take thou vengeance of our sins: spare us good Lord, spare thy people whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Spare us, good Lord.

From all evil and mischief, from sin, from the crafts and assaults of the devil, from thy wrath, and from everlasting damnation,

Good Lord, deliver us.

From all blindness of heart; from pride, vain glory and hypocrisie; from envy, hatred and malice, and all uncharitableness,

Good Lord, deliver us.

From fornication, and all other deadly sin; and from all the deceits of the world, the flesh and the devil,

Good Lord, deliver us.

From lightning and tempest; from plague, pestilence and famine; from battel and murder, and from sudden death,

Good Lord, deliver us.

From all sedition, privy conspiracy, and rebellion; from all false doctrine, heresie and schism; from hardness of heart, and contempt of thy word & commandment,

Good Lord, deliver us.

By the mystery of thy holy incarnation; by thy holy Nativity and Circumcision; by thy Baptism, fasting and Temptation,

Good Lord, deliver us.

By thine Agony and bloody Sweat; by thy Cross and Passion; by thy precious Death and Burial, by thy glorious Resurrection and Ascension; and by the coming of the holy Ghost,

Good Lord, deliver us.

In all time of our tribulation; in all time of our wealth; in the hour of death, and in the day of judgement,

Good Lord, deliver us.

We sinners do beseech thee to hear us,

O Lord God, and that it may pleaſe thee to rule and govern thy holy Church univerſal in the right way;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to keep and ſtrengthen in the true worſhipping of thee, in righteouſneſs and holineſs of life, thy ſervant *Charles* our moſt gracious King and Governour;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to rule his heart in thy faith, fear and love, and that he may evermore have affiance in thee, and ever ſeek thy honour and glory;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to be his defender and keeper, giving him the victory over all his enemies;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bleſs and preſerve our gracious Queen *Catherine*, *Mary* the Queen Mother, *James* Duke of *York*, and all the Royal family;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to illuminate all Biſhops, Prieſts and Deacons, with true knowledge and underſtanding of thy word, and that both by their preaching and living they may ſet it forth, and ſhew it accordingly;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to endue the Lords of the Council, & all the Nobility, with grace, wiſdom and underſtanding;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bleſs and keep the Magiſtrates, giving them grace to execute juſtice, and to maintain truth;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bleſs and keep all thy people;

We beſeech thee to hear us, good Lord.

That may pleaſe thee to give to all nations unity, peace and concord;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give us an heart to love and dread thee, and diligently to live after thy commandments;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give to all thy people increaſe of grace, to hear meekly thy word, and to receive it with pure affection, and to bring forth the fruits of the Spirit;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bring into the way of truth all ſuch as have erred and are deceived;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to ſtrengthen ſuch as do ſtand, and to comfort and help the weak hearted, and to raiſe up them that fall, and finally to beat down Satan under our feet;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to ſuccour, help and comfort all that are in danger, neceſſity and tribulation;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to preſerve all that travel by land or by water, all women labouring of childe, all ſick perſons and young children, and to ſhew thy pity upon all priſoners and captives;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to defend and provide for the fatherleſs children and widows, and all that are deſolate and oppreſſed;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to have mercy upon all men;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to forgive our enemies, perſecutors and ſlanderers, and to turn their hearts;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give and preſerve to our uſe the kindly fruits of the earth, ſo as in due time we may enjoy them;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give us true repentance, to forgive us all our ſins, negligences, and ignorances, and to endue us with the grace of thy holy Spirit, to amend our lives according to thy holy word;

We beſeech thee to hear us, good Lord.

Son of God: we beſeech thee to hear us.

Son of God: we beſeech thee to hear us.

O Lamb of God: that takeſt away the ſins of the world;

Grant us thy peace.

O Lamb of God: that takeſt away the ſins of the world;

Have mercy upon us.

O Chriſt hear us.

O Chriſt hear us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Chriſt, have mercy upon us.

Chriſt, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

¶ *Then ſhall the Prieſt, and the people with him, ſay the Lords Prayer.*

OUr Father which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes. As we forgive them that treſpaſs againſt us. And lead us not into temptation, But deliver us from evil. Amen.

Prieſt. O Lord, deal not with us after our ſins.

Anſwer. Neither reward us after our iniquities.

¶ *Let us pray.*

O God merciful Father, that deſpiſeſt not the ſighing of a contrite heart, nor the deſire of ſuch as be ſorrowful; Mercifully aſſiſt our prayers that we make before thee in all our troubles and adverſities, whenſoever they oppreſs us: and graciouſly hear us, that thoſe evils which the craft and ſubtilty of the devil or man worketh againſt us, be brought to nought, and by the providence of thy goodneſs they may be diſperſed, that we thy ſervants, being hurt by no perſecutions, may evermore give thanks unto thee in thy holy Church, through Jeſus Chriſt our Lord.

O Lord, ariſe, help us, and deliver us for thy Names ſake.

O God, we have heard with our ears, and our fathers have declared unto us, the noble works that thou didſt in their days, and in the old time before them.

O Lord, ariſe, help us, and deliver us for thine honour.

Glory be to the Father, and to the Son: and to the holy Ghoſt;

Anſwer. As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

From our enemies defend us, O Chriſt.

Graciouſly look upon our afflictions.

Pitifully behold the ſorrows of our hearts.

Mercifully forgive the ſins of thy people.

Favourably with mercy hear our prayers.

O Son of David, have mercy upon us.

Both now and ever vouchſafe to hear us, O Chriſt.

Graciouſly hear us, O Chriſt; graciouſly hear us, O Lord Chriſt.

Prieſt. O Lord, let thy mercy be ſhewed upon us.

Anſwer. As we do put our truſt in thee.

Let us pray.

WE humbly beſeech thee, O Father, mercifully to look upon our infirmities; and for the glory of thy Name, turn from us all thoſe evils that we moſt righteouſly have deſerved; and grant, that in all our troubles we may put our whole truſt and confidence in thy mercy, and evermore ſerve thee in holineſs and pureneſs of living, to thy honour and glory, through our only Mediatour and Advocate, Jeſus Chriſt our Lord. *Amen.*

¶ *A Prayer of S.* Chryſoſtom.

ALmighty God, who haſt given us grace at this time with one accord to make our common ſupplications unto thee, and doſt promiſe, that when two or three are gathered together in thy Name, thou wilt grant their requeſts; Fulfil now, O Lord, the deſires and petitions of thy ſervants, as may be moſt expedient for them, granting us in this world knowledge of thy truth, and in the world to come life everlaſting. *Amen.*

THe grace of our Lord Jeſus Chriſt, and the love of God, and the fellowſhip of the holy Ghoſt be with us all evermore. *Amen.* 2 Cor. 13. 14.

Here endeth the Litany.

Prayers

Prayers and Thanksgivings upon ſeveral occaſions, to be uſed before the two final Prayers of the Litany, or of Morning and Evening Prayer.

PRAYERS.

¶ *For Rain.*

O God heavenly Father, who by thy Son Jeſus Chriſt haſt promiſed to all them that ſeek thy kingdom, and the righteouſneſs thereof, all things neceſſary to their bodily ſuſtenance: Send us, we beſeech thee, in this our neceſſity, ſuch moderate rain and ſhowrs, that we may receive the fruits of the earth to our comfort, and to thy honour, through Jeſus Chriſt our Lord. *Amen.*

¶ *For fair weather.*

O Almighty Lord God, who for the ſin of man didſt once drown all the world, except eight perſons, and afterward of thy great mercy didſt promiſe never to deſtroy it ſo again; We humbly beſeech thee, that although we for our iniquities have worthily deſerved a plague of rain and waters, yet upon our true repentance thou wilt ſend us ſuch weather, as that we may receive the fruits of the earth in due ſeaſon, and learn both by thy puniſhment to amend our lives, and for thy clemency to give thee praiſe and glory, through Jeſus Chriſt our Lord. *Amen.*

¶ *In the time of dearth and famine.*

O God heavenly Father, whoſe gift it is, that the rain doth fall, the earth is fruitful, beaſts increaſe, and fiſhes do multiply; Behold, we beſeech thee, the afflictions of thy people; and grant that the ſcarcity and dearth (which we do now moſt juſtly ſuffer for our iniquity) may through thy goodneſs be mercifully turned into cheapneſs and plenty, for the love of Jeſus Chriſt our Lord; to whom with thee and the holy Ghoſt be all honour and glory, now and for ever. *Amen.*

¶ *Or this.*

O God, merciful Father, who in the time of Eliſha the prophet didſt ſuddenly in Samaria turn great ſcarcity and dearth into plenty and cheapneſs: Have mercy upon us, that we who are now for our ſins puniſhed with like adverſity, may likewiſe find a ſeaſonable relief: Increaſe the fruits of the earth by thy heavenly benediction; and grant that we, receiving thy bountiful liberality, may uſe the ſame to thy glory, the relief of thoſe that are needy, and our own comfort, through Jeſus Chriſt our Lord. *Amen.*

¶ *In the time of War and Tumults.*

O Almighty God, King of all kings, and Governour of all things, whoſe power no creature is able to reſiſt, to whom it belongeth juſtly to puniſh ſinners, and to be merciful to them that truly repent; Save and deliver us, we humbly beſeech thee, from the hands of our enemies; abate their pride, aſſwage their malice, and confound their devices, that we, being armed with thy defence, may be preſerved evermore from all perils, to glorifie thee, who art the onely giver of all victory, through the merits of thy onely Son Jeſus Chriſt our Lord. *Amen.*

¶ *In the time of any common plague or ſickneſs.*

O Almighty God, who in thy wrath didſt ſend a plague upon thine own people in the wilderneſs for their obſtinate rebellion againſt Moſes and Aaron, and alſo in the time of king David didſt ſlay with the plague of peſtilence threeſcore and ten thouſand, and yet remembring thy mercy didſt ſave the reſt; Have pity upon us miſerable ſinners, who now are viſited with great ſickneſs and mortality, that like as thou didſt then accept of an atonement, and didſt command the deſtroying Angel to ceaſe from puniſhing; ſo it may now pleaſe thee to withdraw from us this plague and grievous ſickneſs, through Jeſus Chriſt our Lord. *Amen.*

¶ *In the Ember weeks, to be ſaid every day, for thoſe that are to be admitted into holy Orders.*

ALmighty God our heavenly Father, who haſt purchaſed to thy ſelf an univerſal Church, by the precious bloud

2 Cor. 13. 14.

of thy dear Son; mercifully look upon the ſame, and at this time ſo guide and govern the minds of thy ſervants the Biſhops and Paſtours of thy flock, that they may lay hands ſuddenly on no man, but faithfully and wiſely make choice of fit perſons to ſerve in the ſacred Miniſtery of thy church. And to thoſe which ſhall be Ordained to any holy function, give thy grace and heavenly benediction, that both by their life and doctrine they may ſet forth thy glory, and ſet forward the ſalvation of all men, through Jeſus Chriſt our Lord. *Amen.*

¶ *Or this.*

ALmighty God, the giver of all good gifts, who of thy divine providence haſt appointed divers orders in thy Church; Give thy grace, we humbly beſeech thee, to all thoſe who are to be called to any office and adminiſtration in the ſame; and ſo repleniſh them with the truth of thy doctrine, and endue them with innocency of life, that they may faithfully ſerve before thee, to the glory of thy great Name, and the benefit of thy holy Church, through Jeſus Chriſt our Lord. *Amen.*

¶ *A Prayer for the High Court of Parliament, to be read during their Seſſion.*

MOſt gracious God, we humbly beſeech thee, as for this Kingdom in general, ſo eſpecially for the High Court of Parliament, under our moſt religious and gracious King at this time aſſembled: That thou wouldeſt be pleaſed to direct and proſper all their conſultations to the advancement of thy glory, the good of thy Church, the ſafety, honour and welfare of our Soveraign and his Kingdoms; that all things may be ſo ordred and ſetled by their endeavours upon the beſt and ſureſt foundations, that peace and happineſs, truth and juſtice, religion and piety may be eſtabliſhed among us for all generations. Theſe and all other neceſſaries for them, for us, and thy whole Church, we humbly beg in the Name and mediation of Jeſus Chriſt our moſt bleſſed Lord and Saviour. *Amen.*

¶ *A Collect or Prayer for all conditions of men; to be uſed at ſuch times when the Litany is not appointed to be ſaid.*

OGod the Creator and preſerver of all mankind, we humbly beſeech thee for all ſorts and conditions of men, that thou wouldeſt be pleaſed to make thy ways known unto them, thy ſaving health unto all nations. More eſpecially we pray for the good eſtate of the Catholick Church, that it may be ſo guided and governed by thy good Spirit, that all who profeſs and call themſelves Chriſtians, may be led into the way of truth, and hold the faith in unity of Spirit, in the bond of peace, and in righteouſneſs of life. Finally we commend to thy fatherly goodneſs all thoſe who are any ways afflicted, or diſtreſſed in mind, body or eſtate, * (*eſpecially thoſe for whom our prayers are deſired*) that it may pleaſe thee to comfort and relieve them according to their ſeveral neceſſities, giving them patience under their ſufferings, and a happy iſſue out of all their afflictions. And this we beg for Jeſus Chriſt his ſake. *Amen.*

* *This to be ſaid when any deſire the prayers of the congregation.*

¶ *A Prayer that may be ſaid after any of the former.*

OGod, whoſe nature and property is ever to have mercy, and to forgive, receive our humble petitions; and though we be tied and bound with the chain of our ſins, yet let the pitifulneſs of thy great mercy looſe us, for the honour of Jeſus Chriſt our Mediatour and Advocate. *Amen.*

THANKSGIVINGS.

¶ *A general Thanksgiving.*

ALmighty God, Father of all mercies, we thine unworthy ſervants do give thee moſt humble and hearty thanks for all thy goodneſs and loving kindneſs to us,

* *This to be said, when any that have been prayed for, desire to return praise.*

us, and to all men * (*particularly to those who desire now to offer up their praises and thanksgivings for thy late mercies vouchsafed unto them*) We bless thee for our creation, preservation, and all the blessings of this life; but above all for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And we beseech thee give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful, and that we may shew forth thy praise, not only with our lips, but in our lives, by giving up our selves to thy service, and by walking before thee in holiness and righteousness all our days, through Jesus Christ our Lord; to whom with thee and the holy Ghost be all honour and glory, world without end. *Amen.*

¶ *For Rain.*

O God our heavenly Father, who by thy gracious providence dost cause the former and the latter rain to descend upon the earth, that it may bring forth fruit for the use of man; We give thee humble thanks that it hath pleased thee in our great necessity to send us at the last a joyful rain upon thine inheritance, and to refresh it when it was dry, to the great comfort of us thy unworthy servants, and to the glory of thy holy Name, through thy mercies in Jesus Christ our Lord. *Amen.*

¶ *For fair weather.*

O Lord God, who hast justly humbled us by thy late plague of immoderate rain and waters, and in thy mercy hast relieved and comforted our souls by this seasonable and blessed change of weather; We praise and glorifie thy holy Name for this thy mercy, and will always declare thy loving kindness from generation to generation, through Jesus Christ our Lord. *Amen.*

¶ *For Plenty.*

O Most merciful Father, who of thy gracious goodness hast heard the devout prayers of thy Church, and turned our dearth and scarcity into cheapness and plenty: We give thee humble thanks for this thy special bounty, beseeching thee to continue thy loving kindness unto us, that our land may yield us her fruits of increase, to thy glory and our comfort, through Jesus Christ our Lord. *Amen.*

¶ *For Peace and Deliverance from our enemies.*

O Almighty God, who art a strong tower of defence unto thy servants against the face of their enemies; We yield thee praise and thanksgiving for our deliverance from those great and apparent dangers wherewith we were compassed. We acknowledge it thy goodness that we were not delivered over as a prey unto them; beseeching thee still to continue such thy mercies towards us, that all the world may know that thou art our Saviour and mighty deliverer, through Jesus Christ our Lord. *Amen.*

¶ *For restoring publick peace at home.*

O Eternal God our heavenly Father, who alone makest men to be of one mind in a house, and stillest the outrage of a violent and unruly people; We bless thy holy Name that it hath pleased thee to appease the seditious tumults which have been lately raised up amongst us; most humbly beseeching thee to grant to all of us grace, that we may henceforth obediently walk in thy holy commandments, and leading a quiet and peaceable life in all godliness and honesty, may continually offer unto thee our sacrifice of praise and thanksgiving for these thy mercies towards us, through Jesus Christ our Lord. *Amen.*

¶ *For deliverance from the plague, or other common sickness.*

O Lord God, who hast wounded us for our sins, and consumed us for our transgressions, by thy late heavy and dreadful visitation, and now in the midst of judgement remembring mercy,

haſt redeemed our ſouls from the jaws of death; We offer unto thy fatherly goodneſs our ſelves, our ſouls and bodies, which thou haſt delivered, to be a living ſacrifice unto thee, always praiſing and magnifying thy mercies in the midſt of thy Church, through Jeſus Chriſt our Lord. *Amen.*

¶ *Or this.*

WE humbly acknowledge before thee, O moſt merciful Father, that all the puniſhments which are threatned in thy Law, might juſtly have fallen upon us, by reaſon of our manifold tranſgreſſions and hardneſs of heart. Yet ſeeing it hath pleaſed thee of thy tender mercy upon our weak and unworthy humiliation, to aſſwage the contagious ſickneſs, wherewith we lately have been ſore afflicted, and to reſtore the voice of joy and health into our dwellings: we offer unto thy divine Majeſty the ſacrifice of praiſe and thankſgiving, lauding and magnifying thy glorious Name for ſuch thy preſervation and providence over us, through Jeſus Chriſt our Lord. *Amen.*

The Collects, Epiſtles, and Goſpels to be uſed throughout the year.

¶ *Note, that the Collect appointed for every Sunday, or for any Holiday that hath a Vigil or Eve, ſhall be ſaid at the Evening Service next before.*

The firſt Sunday in Advent.

The Collect.

ALmighty God, give us grace that we may caſt away the works of darkneſs, and put upon us the armour of light, now in the time of this mortal life (in which thy Son Jeſus Chriſt came to viſit us in great humility;) that in the laſt day, when he ſhall come again in his glorious Majeſty, to judge both the quick and dead, we may riſe to the life immortal, through him who liveth and reigneth with thee and the holy Ghoſt, now and ever. *Amen.*

¶ *This Collect is to be repeated every day with the other Collects in Advent, until Chriſtmas Eve.*

The Epiſtle.

Owe no man any thing. Rom. 13. ver. 8. to the end.

The Goſpel.

When they drew nigh. S. Mat. 21. ver. 8. to v. 14.

The ſecond Sunday in Advent.

The Collect.

BLeſſed Lord, who haſt cauſed all holy Scriptures to be written for our learning, grant that we may in ſuch wiſe hear them, read, mark, learn, and inwardly digeſt them, that by patience and comfort of thy holy word, we may embrace, and ever hold faſt the bleſſed hope of everlaſting life, which thou haſt given us in our Saviour Jeſus Chriſt. *Amen.*

The Epiſtle.

Whatſoever things were. Rom. 15. verſe 4. to v. 14.

The Goſpel.

And there ſhall be ſigns. S. Luke 21. verſe 25. to v. 34.

The third Sunday in Advent.

The Collect.

OLord Jeſu Chriſt, who at thy firſt coming didſt ſend thy meſſenger to prepare thy way before thee; grant that the miniſters and ſtewards of thy myſteries, may likewiſe ſo prepare and make ready thy way, by turning the hearts of the diſobedient to the wiſdom of the juſt, that at thy ſecond coming to judge the world, we may be found an acceptable people in thy ſight, Who liveſt and reigneſt with the Father & the holy Spirit, ever one God, world without end. *Amen.*

The Epiſtle.

Let a man ſo account. 1 Cor. 4. verſe 1. to v. 6.

The Goſpel.

Now when John had heard. S. Mat. 11. verſe 2. to v. 11.

The fourth Sunday in Advent.

The Collect.

OLord, raiſe up (we pray thee) thy power, and come among us, and with

with great might ſuccour us; that whereas through our ſins and wickedneſs, we are ſore let and hindred in running the race that is ſet before us, thy bountiful grace and mercy may ſpeedily help and deliver us, through the ſatisfaction of thy Son our Lord; to whom with thee and the holy Ghoſt be honour and glory, world without end. *Amen.*

The Epiſtle.

Rejoyce in the Lord alway. Phil. 4. verſe 4. to v. 8.

The Goſpel.

This is the record of John. S. John 1. verſe 19. to v. 29.

The Nativity of our Lord, or the Birth-day of Chriſt, commonly called Chriſtmas day.

The Collect.

ALmighty God, who haſt given us thy only begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy holy Spirit, through the ſame our Lord Jeſus Chriſt, who liveth and reigneth with thee, and the ſame Spirit, ever one God, world without end. *Amen.*

The Epiſtle.

God, who at ſundry times. Heb. 1. verſe 1. to v. 13.

The Goſpel.

In the beginning was the word. S. Joh. 1. verſe 1. to v. 15.

S. Stephens day.

The Collect.

GRant, O Lord, that in all our ſufferings here upon earth, for the teſtimony of thy truth, we may ſtedfaſtly look up to heaven, and by faith behold the glory that ſhall be revealed; and being filled with the holy Ghoſt, may learn to love and bleſs our perſecutors, by the example of thy firſt martyr Saint Stephen, who prayed for his murtherers to thee, O bleſſed Jeſus, who ſtandeſt at the right hand of God to ſuccour all thoſe that ſuffer for thee, our only Mediatour and Advocate. *Amen.*

¶ *Then ſhall follow the Collect of the Nativity, which ſhall be ſaid continually unto New-years Eve.*

For the Epiſtle.

Stephen being full of the. Acts 7. ver. 55. to the end.

The Goſpel.

Behold, I ſend unto you. S. Mat. 23. verſe 34. to the end.

Saint John the Evangeliſts day.

The Collect.

MErciful Lord, we beſeech thee to caſt thy bright beams of light upon thy Church, that it being enlightned by the doctrine of thy bleſſed Apoſtle and Evangeliſt Saint John, may ſo walk in the light of thy truth, that it may at length attain to the light of everlaſting life, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

That which was from the beginning. 1 S. John 1. ver. 1. to the end.

The Goſpel.

Jeſus ſaid unto Peter, Follow. S. Joh. 21. 19. to the end.

The Innocents day.

The Collect.

OAlmighty God, who out of the mouths of babes and ſucklings haſt ordained ſtrength, and madeſt infants to glorifie thee by their deaths; mortifie and kill all vices in us, and ſo ſtrengthen us by thy grace, that by the innocency of our lives, and conſtancy of our faith even unto death, we may glorifie thy holy Name, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle.

I looked, and lo, a lamb. Rev. 14. ver. 1. to v. 6.

The Goſpel.

The angel of the Lord. S. Matth. 2. verſe 13. to v. 19.

The Sunday after Chriſtmas day.

The Collect.

ALmighty God, who haſt given us thy only begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin: Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy holy Spirit, through the

ſame our Lord Jeſus Chriſt, who liveth and reigneth with thee, and the ſame Spirit ever one God, world without end. *Amen.*

The Epiſtle.

Now I ſay, that the heir. Gal.4. verſe 1. to v.8.

The Goſpel.

The birth of Jeſus Chriſt was. S.Mat.1. verſe 18. to the end.

The Circumciſion of Chriſt.

The Collect.

ALmighty God, who madeſt thy bleſſed Son to be circumciſed, and obedient to the law for man; Grant us the true circumciſion of the Spirit, that our hearts and all our members being mortified from all worldly and carnal luſts, we may in all things obey thy bleſſed will, through the ſame thy Son Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

Bleſſed is the man to whom. Rom.4. verſe 8. to v.15.

The Goſpel.

And it came to paſs, as the. S.Luke 2. verſe 15. to v.22.

¶ *The ſame Collect, Epiſtle and Goſpel ſhall ſerve for every day after unto the Epiphany.*

The Epiphany, or the Manifeſtation of Chriſt to the Gentiles.

The Collect.

O God, who by the leading of a ſtar didſt manifeſt thy only begotten Son to the Gentiles; Mercifully grant, that we which know thee now by faith, may after this life have the fruition of thy glorious Godhead, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

For this cauſe, I Paul, the. Epheſ.3. verſe 1. to v.13.

The Goſpel.

WVhen Jeſus was born in. S.Mat.2. verſe 1. to v. 13.

The firſt Sunday after the Epiphany.

The Collect.

O Lord, we beſeech thee mercifully to receive the prayers of thy people which call upon thee, and grant that they may both perceive, and know what things they ought to do, and alſo may have grace and power faithfully to fulfil the ſame, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

I beſeech you therefore. Rom.12. verſe 1. to v.6.

The Goſpel.

Now his parents went to. S. Luke 2. verſe 41. to the end.

The ſecond Sunday after the Epiphany.

The Collect.

ALmighty and everlaſting God, who doſt govern all things in heaven and earth, mercifully hear the ſupplications of thy people, and grant us thy peace all the days of our life, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

Having then gifts, differing. Rom.12. verſe 6. to v.16. Be not wiſe.

The Goſpel.

And the third day there was. S. John 2. verſe 1. to v.12.

The third Sunday after the Epiphany.

The Collect.

ALmighty and everlaſting God, mercifully look upon our infirmities, & in all our dangers and neceſſities, ſtretch forth thy right hand to help and defend us, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

Be not wiſe in your own. Rom.12. verſe 16. to the end.

The Goſpel.

WVhen he was come down. S.Mat.8. verſe 1. to v.14.

The fourth Sunday after the Epiphany.

The Collect.

O God, who knoweſt us to be ſet in the midſt of ſo many and great dangers, that by reaſon of the frailty of our nature we cannot always ſtand upright; Grant to us ſuch ſtrength and protection, as may ſupport us in all dangers, and carry us through all temptations, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

Let every ſoul be ſubject unto. Rom.13. verſe 1. to v.8.

The Goſpel.

And when he was entred. S.Mat.8. ver.23. to the end.

The

The fifth Sunday after the Epiphany.

The Collect.

O Lord, we beſeech thee to keep thy Church and houſhold continually in thy true religion, that they who do lean only upon the hope of thy heavenly grace, may evermore be defended by thy mighty power, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

Put on therefore (as the. Col. 3.
verſe 12. to v. 18.

The Goſpel.

The kingdom of heaven. S. Mat. 13.
verſe 24. to v. 31.

The ſixth Sunday after the Epiphany.

The Collect.

O God, whoſe bleſſed Son was manifeſted, that he might deſtroy the works of the devil, and make us the ſons of God and heirs of eternal life; Grant us, we beſeech thee, that having this hope, we may purifie our ſelves, even as he is pure; that when he ſhall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom, where with thee, O Father, and thee, O holy Ghoſt, he liveth and reigneth ever one God world without end. *Amen.*

The Epiſtle.

Behold, what manner. 1 S. John 3.
verſe 1. to v. 9.

The Goſpel.

Then if any man. S. Mat. 24.
verſe 23. to v. 32.

The Sunday called Septuageſima, or the third Sunday before Lent.

The Collect.

O Lord, we beſeech thee favourably to hear the prayers of thy people, that we who are juſtly puniſhed for our offences, may be mercifully delivered by thy goodneſs, for the glory of thy Name, through Jeſus Chriſt our Saviour, who liveth and reigneth with thee and the holy Ghoſt ever one God, world without end. *Amen.*

The Epiſtle.

Know ye not that they which. 1 Cor. 9.
verſe 24. to the end.

The Goſpel.

The kingdom of heaven. S. Mat. 20.
verſe 1. to v. 17.

The Sunday called Sexageſima, or the ſecond Sunday before Lent.

The Collect.

O Lord God, who ſeeſt that we put not our truſt in any thing that we do; Mercifully grant that by thy power we may be defended againſt all adverſity. through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

Ye ſuffer fools gladly, ſeeing. 2 Cor. 11.
verſe 19. to v. 32.

The Goſpel.

When much people were. S. Luke 8.
verſe 4. to v. 16.

The Sunday called Quinquageſima, or the next Sunday before Lent.

The Collect.

O Lord, who haſt taught us, that all our doings without charity are nothing worth; Send thy holy Ghoſt, and pour into our hearts that moſt excellent gift of charity, the very bond of peace and of all vertues, without which whoſoever liveth is counted dead before thee: Grant this for thine only Son Jeſus Chriſts ſake. *Amen.*

The Epiſtle.

Though I ſpeak with the. 1 Cor. 13.
verſe 1. to the end.

The Goſpel.

Then Jeſus took unto him. S. Luke 18.
verſe 31. to the end.

The firſt day of Lent, commonly called Aſhwedneſday.

The Collect.

ALmighty and everlaſting God, who hateſt nothing that thou haſt made, and doſt forgive the ſins of all them that are penitent; Create and make in us new and contrite hearts, that we worthily lamenting our ſins, and acknowledging our wretchedneſs, may obtain of thee, the God of all mercy, perfect remiſſion and forgveneſs, through Jeſus Chriſt our Lord. *Amen.*

¶ *This Collect is to be read every day in Lent, after the Collect appointed for the day.*

For the Epiſtle.

Turn ye even to me, ſaith. Joel 2. ver. 12. to v. 17.

The Goſpel.

When ye faſt, be not as the. S. Mat. 6. verſe 16. to v. 21.

The firſt Sunday in Lent.

The Collect.

O Lord, who for our ſake didſt faſt fourty days and fourty nights; Give us grace to uſe ſuch abſtinence, that our fleſh being ſubdued to the Spirit; we may ever obey thy godly motions in righteouſneſs and true holineſs, to thy honour and glory, who liveſt and reigneſt with the Father and the holy Ghoſt, one God, world without end. *Amen.*

The Epiſtle.

We then as workers together. 2 Cor. 6. verſe 1. to v. 10.

The Goſpel.

Then was Jeſus led up of. S. Math. 4. verſ 1. to ver. 11.

The ſecond Sunday in Lent.

The Collect.

ALmighty God, who ſeeſt that we have no power of our ſelves to help our ſelves; keep us both outwardly in our bodies, and inwardly in our ſouls, that we may be defended from all adverſities which may happen to the body, and from all evil thoughts which may aſſault and hurt the ſoul, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

We beſeech you, brethren. 1 Theſ. 4. verſe 1. to v. 8.

The Goſpel.

Jeſus went thence, and. S. Mat. 15. verſe 21. to v. 28.

The third Sunday in Lent.

The Collect.

WE beſeech thee, Almighty God, look upon the hearty deſires of thy humble ſervants, and ſtretch forth the right hand of thy Majeſty, to be our defence againſt all our enemies, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

Be ye therefore followers. Epheſ. 5. verſe. 1. to v. 14.

The Goſpel.

Jeſus was caſting out a. S. Luke 11. verſe 14. to v. 28.

The fourth Sunday in Lent.

The Collect.

GRant, we beſeech thee, Almighty God, that we, who for our evil deeds do worthily deſerve to be puniſhed, by the comfort of thy grace may mercifully be relieved, through our Lord and Saviour Jeſus Chriſt. *Amen.*

The Epiſtle.

Tell me, ye that deſire to be. Gal. 4. verſe 21. to the end.

The Goſpel.

Jeſus went over the Sea. S. John 6. verſe 1. to v. 14.

The fifth Sunday in Lent.

The Collect.

WE beſeech thee, Almighty God, mercifully to look upon thy people, that by thy great goodneſs they may be governed and preſerved evermore, both in body and ſoul, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

Chriſt being come an high. Heb. 9. verſe 11. to v. 15.

The Goſpel.

Jeſus ſaid, Which of you. S. John 8. verſe 46. to ver. 56.

The Sunday next before Eaſter.

The Collect.

ALmighty and everlaſting God, who of thy tender love towards mankinde, haſt ſent thy Son, our Saviour Jeſus Chriſt, to take upon him our fleſh, and to ſuffer death upon the croſs, that all mankinde ſhould follow the example of his great humility, Mercifully grant that we may both follow the example of his patience, and alſo be made partakers of his reſurrection, through the ſame Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

Let this minde be in you. Phil. 2. verſe 5. to ver. 12.

The Goſpel.

When the morning was come. S. Mat. 27. verſe 1. to ver. 55.

Munday before Easter.

For the Epistle.

VVho is this that cometh from. Isa.43. verse 1. to the end.

The Gospel.

After two days was the. St.Mar.14. verse 1. to the end.

Tuesday before Easter.

For the Epistle.

The Lord God hath opened. Isa.50. verse 5. to the end.

The Gospel.

And straight in the morning. S.Mark 15. verse 1. to verse 39.

Wednesday before Easter.

The Epistle.

VVhere a testament is, there. Heb.9. verse 16. to the end.

The Gospel.

Now the feast of unleavened. S. Luke 22. verse 1. to the end.

Thursday before Easter.

The Epistle.

In this that I declare unto. 1 Cor.11. verse 17. to the end.

The Gospel.

The whole multitude of. S.Luke 23. verse 1. to verse 50.

Good Friday.

The Collects.

ALmighty God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross, who now liveth and reigneth with thee and the holy Ghost, ever one God, world without end. *Amen.*

ALmighty and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified, Receive our supplications and prayers which we offer before thee for all estates of men in thy holy Church, that every member of the same in his vocation and ministery, may truly and godly serve thee, through our Lord and Saviour Jesus Christ. *Amen.*

OMercifull God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be converted and live; Have mercy upon all Jews, Turks, Infidels, and Hereticks, and take from them all ignorance, hardness of heart, and contempt of thy word, and so fetch them home, blessed Lord, to thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one Shepherd, Jesus Christ our Lord, who liveth and reigneth with thee and the holy Spirit, one God, world without end. *Amen.*

The Epistle.

The law having a shadow. Heb.10. verse 1. to verse 26.

The Gospel.

Pilate therefore took Jesus. S. John 19. verse 1. to verse 38.

Easter Even.

The Collect.

GRant, O Lord, that as we are baptized into the death of thy blessed Son our Saviour Jesus Christ, so by continual mortifying our corrupt affections, we may be buried with him, and that through the grave and gate of death, we may pass to our joyful resurrection, for his merits, who dyed and was buried, and rose again for us, thy Son Jesus Christ our Lord. *Amen.*

The Epistle.

It is better if the will of. 1 S.Pet.3. verse 17. to the end.

The Gospel.

When the even was come. S.Mat.27. verse 57. to the end.

Easter day.

¶ *At Morning Prayer, instead of the Psalm,* O come let us, *&c. these Anthems shall be sung or said.*

CHrist our passover is sacrificed for us: therefore let us keep the feast. Not with the old leaven, neither with the leaven of malice and wickedness: but with the unleavened bread of sincerity and truth. 1 *Cor.*5.7.

CHrist being raised from the dead dyeth no more: death hath no more dominion over him. For in that he dyed, he dyed unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also your selves to be dead indeed unto

unto ſin: but alive unto God through Jeſus Chriſt our Lord. *Rom.6.9.*

CHriſt is riſen from the dead: and become the firſt fruits of them that ſlept. For ſince by man came death: by man came alſo the reſurrection of the dead. For as in Adam all die: even ſo in Chriſt ſhal all be made alive. *1 Cor.15.20.*

Glory be to the Father, and to the Son: and to the holy Ghoſt;

Anſwer.

As it was in the beginning, is now and ever ſhall be: world without end. *Amen.*

The Collect.

ALmighty God, who through thine onely begotten Son Jeſus Chriſt, haſt overcome death, and opened unto us the gate of everlaſting life; We humbly beſeech thee, that as by thy ſpecial grace preventing us, thou doſt put into our minds good deſires: ſo by thy continual help we may bring the ſame to good effect, through Jeſus Chriſt our Lord, who liveth and reigneth with thee, and the holy Ghoſt, ever one God, world without end. *Amen.*

The Epiſtle.

If ye then be riſen with Chriſt. Col.3. verſe 1. to verſe 8.

The Goſpel.

The firſt day of the week. S. John 20. verſe 1. to verſe 12.

Munday in Eaſter week.

The Collect.

ALmighty God, who through thy onely begotten Son Jeſus Chriſt haſt overcome death, and opened unto us the gate of everlaſting life: VVe humbly beſeech thee, that as by thy ſpecial grace preventing us, thou doſt put into our minds good deſires, ſo by thy continual help we may bring the ſame to good effect, through Jeſus Chriſt our Lord, who liveth and reigneth with thee and the holy Ghoſt, ever one God, world without end. *Amen.*

For the Epiſtle.

Peter opened his mouth. Acts 10. verſe 34. to verſe 44.

The Goſpel.

Behold, two of his diſciples. S. Luke 24. verſe 13. to verſe 36.

Tueſday in Eaſter week.

The Collect.

ALmighty God, who through thy onely begotten Son Jeſus Chriſt haſt overcome death, and opened unto us the gate of everlaſting life: VVe humbly beſeech thee, that as by thy ſpecial grace preventing us, thou doſt put into our minds good deſires, ſo by thy continual help we may bring the ſame to good effect, through Jeſus Chriſt our Lord, who liveth and reigneth with thee, and the holy Ghoſt, ever one God, world without end. *Amen.*

For the Epiſtle.

Men and brethren, children. Acts 13. verſe 26. to verſe 42.

The Goſpel.

Jeſus himſelf ſtood in the. S. Luke 24. verſe 36. to verſe 49.

The firſt Sunday after Eaſter.

The Collect.

ALmighty Father, who haſt given thine onely Son to die for our ſins, and to riſe again for our juſtification: Grant us ſo to put away the leaven of malice and wickedneſs, that we may alway ſerve thee in pureneſs of living and truth, through the merits of the ſame thy Son Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

VVhatſoever is born of God. 1 S. Joh. 5. verſe 4. to verſe 13.

The Goſpel.

The ſame day, at evening. S. John 20. verſe 19. to verſe 24.

The ſecond Sunday after Eaſter.

The Collect.

ALmighty God, who haſt given thine onely Son to be unto us both a ſacrifice for ſin, and alſo an enſample of godly life: Give us grace that we may always moſt thankfully receive that his inеſtimable benefit, and alſo daily endeavour our ſelves to follow the bleſſed ſteps of his moſt holy life, through the ſame Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

This is thank worthy, if. 1 S. Pet. 2. verſe 19. to the end.

The Goſpel.

Jeſus ſaid, I am the good. S Joh. 10. ver. 11, to v. 17.

The

The third Sunday after Easter.

The Collect.

ALmighty God, who ſheweſt to them that be in errour the light of thy truth, to the intent that they may return into the way of righteouſneſs; Grant unto all them that are admitted into the fellowſhip of Chriſts religion, that they may eſchew thoſe things that are contrary to their profeſſion, and follow all ſuch things as are agreeable to the ſame, through our Lord Jeſus Chriſt. *Amen.*

The Epiſtle.

Dearly beloved, I beſeech you. 1 S. Pet. 2. verſe 11. to verſe 18.

The Goſpel.

Jeſus ſaid to his diſciples. S. John 16. verſe 16. to verſe 23.

The fourth Sunday after Easter.

The Collect.

OAlmighty God, who alone canſt order the unruly wills and affections of ſinful men; Grant unto thy people, that they may love the thing which thou commandeſt, and deſire that which thou doſt promiſe, that ſo among the ſundry, and manifold changes of the world, our hearts may ſurely there be fixed, where true joys are to be found, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

Every good gift, and every. S. James 1. verſe 17. to verſe 22.

The Goſpel.

Jeſus ſaid unto his diſciples. S. John 16. verſe 5. to v. 15.

The fifth Sunday after Easter.

The Collect.

OLord, from whom all good things do come; Grant to us thy humble ſervants, that by thy holy inſpiration we may think thoſe things that be good, and by thy merciful guiding may perform the ſame, through our Lord Jeſus Chriſt. *Amen.*

The Epiſtle.

Be ye doers of the word, and S. Jam. 1. verſe 22. to the end.

The Goſpel.

Verily, verily I ſay unto you, S. Joh. 16. verſe 23. to the end.

The Aſcenſion day.

The Collect.

GRant, we beſeech thee, Almighty God, that like as we do believe thy only begotten Son our Lord Jeſus Chriſt to have aſcended into the heavens: ſo we may alſo in heart and minde thither aſcend, and with him continually dwell, who liveth and reigneth with thee, and the holy Ghoſt, one God, world without end. *Amen.*

For the Epiſtle.

The former treatiſe have I. Acts 1. verſe 1. to verſe 12.

The Goſpel.

Jeſus appeared unto the. S. Mark 16. verſe 14. to the end.

Sunday after Aſcenſion day.

The Collect.

OGod the King of glory, who haſt exalted thine onely Son Jeſus Chriſt with great triumph unto thy Kingdom in heaven: we beſeech thee leave us not comfortleſs, but ſend to us thine holy Ghoſt to comfort us, and exalt us unto the ſame place whither our Saviour Chriſt is gone before, who liveth and reigneth with thee, and the holy Ghoſt, one God, world without end. *Amen.*

The Epiſtle.

The end of all things is at. 1 S. Pet. 4. verſe 7. to verſe 12.

The Goſpel.

VVhen the comforter is come. S. Joh. 15. verſe 26. and part of the 16. chapter, to verſe 4.

Whitſunday.

The Collect.

GOd, who as at this time didſt teach the hearts of thy faithfull people by the ſending to them the light of thy holy Spirit; Grant us by the ſame Spirit to have a right judgement in all things, and evermore to rejoyce in his holy comfort, through the merits of Chriſt Jeſus our Saviour, who liveth and reigneth with thee, in the unity of the ſame Spirit, one God world without end. *Amen.*

For the Epiſtle.

VVhen the day of Pentecoſt. Acts 2. verſe 1. to verſe 12.

The

The Goſpel.

Jeſus ſaid unto his diſciples. S. Joh. 14. verſe 15. to v. 31. Ariſe let.

Munday in Whitſun week.

The Collect.

GOd who as at this time didſt teach the hearts of thy faithful people, by the ſending to them the light of thy holy Spirit; Grant us by the ſame Spirit to have a right judgement in all things, and evermore to rejoyce in his holy comfort, through the merits of Chriſt Jeſu our Saviour, who liveth and reigneth with thee, in the unity of the ſame Spirit, one God world without end. *Amen.*

For the Epiſtle.

Then Peter opened his mouth. Acts 10. ver. 34. to the end.

The Goſpel.

God ſo loved the world, that. S. Joh. 3. verſe 16. to v. 22.

Tueſday in Whitſun week.

The Collect.

GOd, who as at this time didſt teach the hearts of thy faithful people, by ſending to them the light of thy holy Spirit: Grant us by the ſame Spirit to have a right judgement in all things, and evermore to rejoyce in his holy comfort, through the merits of Chriſt Jeſu our Saviour, who liveth, and reigneth with thee in the unity of the ſame Spirit, one God world without end. *Amen.*

For the Epiſtle.

When the Apoſtles who were. Acts 8. verſe 14. to v. 18.

The Goſpel.

Verily, verily, I ſay unto you. S. John 10. verſe 1. to v. 11.

Trinity Sunday.

The Collect.

ALmighty and everlaſting God, who haſt given unto us thy ſervants grace by the confeſſion of a true faith to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majeſty to worſhip the Unity; We beſeech thee, that thou wouldſt keep us ſtedfaſt in this faith, and evermore defend us from all adverſities, who liveſt and reigneſt one God world without end. *Amen.*

For the Epiſtle.

After this I looked, and behold. Rev. 4. verſe 1. to the end.

The Goſpel.

There was a man of the. S. John 3. verſe 1. to v. 16.

The firſt Sunday after Trinity.

The Collect.

OGod the ſtrength of all them that put their truſt in thee, mercifully accept our prayers; and becauſe through the weakneſs of our mortal nature we can do no good thing without thee, grant us the help of thy grace, that in keeping thy commandments we may pleaſe thee, both in will and deed, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

Beloved, let us love one. 1 S. Joh. 4. verſe 7. to the end.

The Goſpel.

There was a certain rich man. S. Luke 16. verſe 19. to the end.

The ſecond Sunday after Trinity.

The Collect.

O Lord, who never faileſt to help and govern them whom thou doſt bring up in thy ſtedfaſt fear and love; Keep us, we beſeech thee, under the protection of thy good providence, and make us to have a perpetual fear and love of thy holy Name, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

Marvel not my brethren. 1 S. John 3. verſe 13. to the end.

The Goſpel.

A certain man made a great. S. Luke 14. ver. 16. to v. 25.

The third Sunday after Trinity.

The Collect.

O Lord, we beſeech thee mercifully to hear us, and grant that we, to whom thou haſt given an hearty deſire to pray, may by thy mighty aid be defended and comforted in all dangers and adverſities, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

All of you be ſubject one to. 1 S. Pet. 5. ver. 5. to v. 12.

The

The Goſpel.

Then drew near unto him all. S. Luke 15. ver. 1. to v. 11.

The fourth Sunday after Trinity.

The Collect.

O God the Protectour of all that truſt in thee, without whom nothing is ſtrong, nothing is holy; Encreaſe and multiply upon us thy mercy, that thou being our ruler and guide, we may ſo paſs through things temporal, that we finally loſe not the things eternal: Grant this O heavenly Father, for Jeſus Chriſts ſake our Lord, *Amen.*

The Epiſtle.

I reckon that the ſufferings of. Rom. 8. verſe 18. to v. 24.

The Goſpel.

Be ye therefore merciful, as. S. Luke 6. ver. 36. to v. 43.

The fifth Sunday after Trinity.

The Collect.

GRant, O Lord, we beſeech thee, that the courſe of this world may be ſo peaceably ordered by thy governance, that thy Church may joyfully ſerve thee in all godly quietneſs, through Jeſus Chriſt our Lord, *Amen.*

The Epiſtle.

Be ye all of one mind, having. 1 S. Pet. 3. ver. 8. to 15. And be ready.

The Goſpel.

It came to paſs, that as the. S. Luke 5. ver. 1. to v. 12.

The ſixth Sunday after Trinity.

The Collect.

O God, who haſt prepared for them that love thee, ſuch good things as paſs mans underſtanding; Pour into our hearts ſuch love toward thee, that we loving thee above all things, may obtain thy promiſes, which exceed all that we can deſire, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

Know ye not, that ſo many. Rom. 6. ver. 3. to v. 12.

The Goſpel.

Jeſus ſaid unto his diſciples. S. Mat. 5. ver. 20. to v. 27.

The ſeventh Sunday after Trinity.

The Collect.

LOrd of all power and might, who art the authour and giver of all good things, Graft in our hearts the love of thy Name, increaſe in us true religion, nouriſh us with all goodneſs, and of thy great mercy keep us in the ſame, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

I ſpeak after the manner of men. Rom. 6. ver. 19. to the end.

The Goſpel.

In thoſe days the multitude. S. Mark 8. verſe 1. to v. 10.

The eighth Sunday after Trinity.

The Collect.

O God, whoſe never failing providence ordereth all things both in heaven and earth: We humbly beſeech thee to put away from us all hurtful things, and to give us thoſe things which be profitable for us, through Jeſus Chriſt our Lord. Amen.

The Epiſtle.

Brethren, we are debters, not. Rom. 8. verſe 12. to v. 18.

The Goſpel.

Beware of falſe prophets. Matth. 7. ver. 15. to v. 22.

The ninth Sunday after Trinity.

The Collect.

GRant to us, Lord, we beſeech thee, the Spirit to think and do always ſuch things as be rightful; that we who cannot do any thing that is good without thee, may by thee be enabled to live according to thy will, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

Brethren, I would not that ye. 1 Cor. 10. verſe 1. to v. 14.

The Goſpel.

Jeſus ſaid unto his diſciples. S. Luke 16. verſe 1. to v. 10.

The tenth Sunday after Trinity.

The Collect.

LEt thy merciful ears, O Lord, be open to the prayers of thy humble ſervants: and that they may obtain their petitions, make them to aſk ſuch things as ſhall pleaſe thee, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

Concerning ſpiritual gifts. 1 Cor. 12. verſe 1. to v. 21.

The Goſpel.

And when he was come near. S. Luke 19. verſe 41. to v. 47. But the chief.

The eleventh Sunday after Trinity.

The Collect.

O God, who declareſt thy Almighty power moſt chiefly in ſhewing mercy and pity; Mercifully grant unto us ſuch a meaſure of thy grace, that we running the way of thy commandments, may obtain thy gracious promiſes, and be made partakers of thy heavenly treaſure, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

Brethren, I declare unto you. 1 Cor. 15. verſe 1. to v. 12.

The Goſpel.

Jeſus ſpake this parable unto. S. Luke 18. verſe 9. to v. 15.

The twelfth Sunday after Trinity.

The Collect.

ALmighty and everlaſting God, who art always more ready to hear, than we to pray, and art wont to give more than either we deſire, or deſerve; Pour down upon us the abundance of thy mercy, forgiving us thoſe things whereof our conſcience is afraid, & giving us thoſe good things which we are not worthy to ask, but through the merits and mediation of Jeſus Chriſt thy Son our Lord. *Amen.*

The Epiſtle.

Such truſt have we through. 2 Cor. 3. ver. 4. to v. 20.

The Goſpel.

Jeſus departing from the coaſts. S. Mar. 7. verſe 31. to the end.

The thirteenth Sunday after Trinity.

The Collect.

ALmighty and merciful God, of whoſe only gift it cometh, that thy faithful people do unto thee true and laudable ſervice; Grant, we beſeech thee, that we may ſo faithfully ſerve thee in this life, that we fail not finally to attain thy heavenly promiſes, through the merits of Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

To Abraham and his ſeed were. Gal. 3. ver. 16. to v. 23.

The Goſpel.

Bleſſed are the eyes which. S. Luke 10. verſe 23. to v. 38.

The fourteenth Sunday after Trinity.

The Collect.

ALmighty and everlaſting God, give unto us the increaſe of faith, hope, and charity, and that we may obtain that which thou doſt promiſe, make us to love that which thou doſt command, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

I ſay then, Walk in the Spirit. Gal. 5. verſe 16. to v. 25.

The Goſpel.

And it came to paſs, as Jeſus. S. Luke 17. verſe 11. to v. 20.

The fifteenth Sunday after Trinity.

The Collect.

KEep, we beſeech thee, O Lord, thy Church with thy perpetual mercy. And becauſe the frailty of man without thee cannot but fall, keep us ever by thy help from all things hurtful, and lead us to all things profitable to our ſalvation, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

Ye ſee how large a letter I have. Gal. 6. verſe 11. to the end.

The Goſpel.

No man can ſerve two. S. Matth. 6. verſe 24. to the end.

The ſixteenth Sunday after Trinity.

The Collect.

O Lord, we beſeech thee, let thy continual pity cleanſe and defend thy church; and becauſe it cannot continue in ſafety without thy ſuccour, preſerve it evermore by thy help and goodneſs, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

I deſire that ye faint not at. Epheſ. 3. verſe 13. to the end.

The Goſpel.

And it came to paſs the day. S. Luke 7. verſe 11. to v. 18.

The ſeventeenth Sunday after Trinity.

The Collect.

LOrd, we pray thee, that thy grace may always prevent and follow us; and make us continually to be given to all good works, through Jeſus Chriſt our Lord. *Amen.*

The

The Epiſtle.

I therefore the priſoner of. Eph. 4. verſe 1. to v. 7.

The Goſpel.

It came to paſs as Jeſus. S. Luke 14. v. 1. to v. 12.

The Eighteenth Sunday after Trinity.

The Collect.

LOrd, we beſeech thee, grant thy people grace to withſtand the temptations of the world, the fleſh, and the devil, and with pure hearts and minds to follow thee the only God, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

I thank my God always on. 1 Cor. 1. verſe 4. to v. 9.

The Goſpel.

When the Phariſees had heard. S. Mat. 22. verſe 34. to the end.

The nineteenth Sunday after Trinity.

The Collect.

O God, foraſmuch as without thee we are not able to pleaſe thee; Mercifully grant that thy holy Spirit may in all things direct and rule our hearts, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

This I ſay therefore, and. Eph. 4. verſe 17. to the end.

The Goſpel.

Jeſus entred into a ſhip. S. Mat. 9. verſe 1. to v. 9.

The twentieth Sunday after Trinity.

The Collect.

O Almighty and moſt merciſull God, of thy bountifull goodneſs keep us, we beſeech thee, from all things that may hurt us, that we being ready both in body and ſoul, may chearfully accompliſh thoſe things that thou wouldeſt have done, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

See then that you walk circumſpectly. Eph. 5. verſe 15, to verſe 22.

The Goſpel.

Jeſus ſaid, The Kingdom. S. Mat. 22. verſe 1. to verſe 15.

The one & twentieth Sunday after Trinity.

The Collect.

GRant, we beſeech thee, merciful Lord, to thy faithful people pardon, and peace, that they may be cleanſed from all their ſins, and ſerve thee with a quiet mind, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

My brethren, be ſtrong. Eph. 6. verſe 10. to verſe 21.

The Goſpel.

There was a certain noble man. S. Joh. 4. verſe 46. to the end.

The two and twentieth Sunday after Trinity.

The Collect.

LOrd, we beſeech thee to keep thy houſhold the Church in continual godlineſs, that through thy protection it may be free from all adverſities, and devoutly given to ſerve thee in good works, to the glory of thy Name, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

I thank my God upon every Phil. 1. verſe 3. to verſe 12.

The Goſpel.

Peter ſaid unto Jeſus, Lord. S. Mat. 18. verſe 21. to the end.

The three and twentieth Sunday after Trinity.

The Collect.

O God, our refuge and ſtrength, who art the authour of all godlineſs, be ready, we beſeech thee, to hear the devout prayers of thy Church; and grant that thoſe things which we ask faithfully, we may obtain effectually, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

Brethren, be followers together. Phil. 3. verſe 17. to the end.

The Goſpel.

Then went the Phariſees, and. S. Mat. 22. verſe 15. to verſe 23.

The four and twentieth Sunday after Trinity.

The Collect.

O Lord, we beſeech thee, abſolve thy people from their offences, that through thy bountiful goodneſs we may all be delivered from the bands of thoſe ſins, which by our frailty we have committed: Grant this, O heavenly Father for

for Jeſus Chriſts ſake, our bleſſed Lord and Saviour. *Amen.*

The Epiſtle.

We give thanks to God, and. Col. 1. verſe 3. to v. 13.

The Goſpel.

While Jeſus ſpake theſe things. S. Mat. 9. verſe 18. to v. 27.

The twenty fifth Sunday after Trinity.

The Collect.

STir up, we beſeech thee, O Lord, the wills of thy faithful people, that they plenteouſly bringing forth the fruit of good works, may of thee be plenteouſly rewarded, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle.

Behold, the days come, ſaith. Jer. 23. verſe 5. to v. 9.

The Goſpel.

When Jeſus then lift up. S. John 6. verſe 5. to v. 15.

¶ *If there be any moe Sundays before Advent Sunday, the ſervice of ſome of thoſe Sundays that were omitted after the Epiphany, ſhall be taken in to ſupply ſo many as are here wanting. And if there be fewer, the overplus may be omitted: Provided that this laſt Collect, Epiſtle, and Goſpel ſhall always be uſed upon the Sunday next before Advent.*

Saint Andrews day.

The Collect.

ALmighty God, who didſt give ſuch grace unto thy holy Apoſtle Saint Andrew, that he readily obeyed the calling of thy Son Jeſus Chriſt, and followed him without delay: Grant unto us all, that we being called by thy holy word, may forthwith give up our ſelves obediently to fulfil thy holy commandments, through the ſame Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

If thou ſhalt confeſs with thy. Rom. 10. verſe 9. to the end.

The Goſpel.

Jeſus walking by the ſea of. S. Mat. 4. verſe 18. to v. 23.

Saint Thomas the Apoſtle.

The Collect.

ALmighty and everliving God, who for the more confirmation of the faith, didſt ſuffer thy holy Apoſtle Thomas to be doubtful in thy Sons reſurrection; Grant us ſo perfectly, and without all doubt to believe in thy Son Jeſus Chriſt, that our faith in thy ſight may never be reproved. Hear us, O Lord, through the ſame Jeſus Chriſt, to whom with thee and the holy Ghoſt, be all honour and glory, now and for evermore. *Amen.*

The Epiſtle.

Now therefore ye are no more. Eph. 2. ver. 19. to the end.

The Goſpel.

Thomas, one of the twelve. S. John 20. ver. 24. to the end.

The Converſion of S. Paul.

The Collect.

O God, who through the preaching of the bleſſed Apoſtle Saint Paul, haſt cauſed the light of the Goſpel to ſhine throughout the world: Grant, we beſeech thee, that we having his wonderful converſion in remembrance, may ſhew forth our thankfulneſs unto thee for the ſame, by following the holy doctrine which he taught, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle.

And Saul yet breathing out. Acts 9. verſe 1. to v. 23.

The Goſpel.

Peter anſwered and ſaid unto. S. Mat. 19. verſe 27. to the end.

The preſentation of Chriſt in the temple, commonly called the Purification of Saint Mary the Virgin.

The Collect.

ALmighty and everliving God, we humbly beſeech thy Majeſty, that as thy only begotten Son was this day preſented in the temple in ſubſtance of our fleſh; ſo we may be preſented unto thee with pure and clean hearts, by the ſame thy Son Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle.

Behold, I will ſend my meſſenger. Mal. 3. verſe 1. to v. 6.

The Goſpel.

And when the days of her. S. Luke 2. verſe 22. to v. 41.

Saint

Saint Matthias day.

The Collect.

O Almighty God, who into the place of the traitor Judas didſt chooſe thy faithful ſervant Matthias to be of the number of the twelve Apoſtles; Grant that thy Church being alway preſerved from falſe Apoſtles, may be ordered and guided by faithful and true Paſtors, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle.

In thoſe days Peter ſtood up. Acts 1. verſ. 15. to the end.

The Goſpel.

At that time Jeſus anſwered. S. Mat. 11. verſ. 25. to the end.

The Annunciation of the bleſſed Virgin Mary

The Collect.

WE beſeech thee, O Lord, pour thy grace into our hearts, that as we have known the incarnation of thy Son Jeſus Chriſt by the meſſage of an angel; ſo by his croſs and paſſion we may be brought unto the glory of his reſurrection, through the ſame Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle.

Moreover the Lord ſpake. Iſa. 7. verſ. 10. to v. 16.

The Goſpel.

And in the ſixth moneth the. S. Luk. 1. verſ. 26. to v. 39.

Saint Marks day.

The Collect.

O Almighty God, who haſt inſtructed thy holy Church with the heavenly doctrine of thy Evangeliſt Saint Mark; Give us grace, that being not like children carried away with every blaſt of vain doctrine, we may be eſtabliſhed in the truth of thy holy Goſpel, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

Unto every one of us is given. Eph. 4. verſ. 7. to v. 17.

The Goſpel.

I am the true vine, and my. S. Joh. 15. verſ. 1. to v. 12.

Saint Philip and Saint James day.

The Collect.

O Almighty God, whom truly to know is everlaſting life; grant us perfectly to know thy Son Jeſus Chriſt to be the way, the truth, and the life; that following the ſteps of thy holy Apoſtles, Saint Philip and St. James, we may ſtedfaſtly walk in the way that leadeth to eternal life, through the ſame thy Son Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

James a ſervant of God. S. James 1. verſ. 1. to v. 13.

The Goſpel.

And Jeſus ſaid unto his. S. John 14. verſ. 1. to v. 15.

Saint Barnabas the Apoſtle.

The Collect.

O Lord God Almighty, who didſt endue thy holy Apoſtle Barnabas with ſingular gifts of the holy Ghoſt; Leave us not, we beſeech thee, deſtitute of thy manifold gifts, nor yet of grace to uſe them alway to thy honour and glory, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle.

Tidings of theſe things came. Acts 11. verſ. 22. to the end.

The Goſpel.

This is my commandment. S. John 15. ver. 12. to v. 17.

Saint John Baptiſt.

The Collect.

ALmighty God, by whoſe providence thy ſervant John Baptiſt was wonderfully born, and ſent to prepare the way of thy Son our Saviour by preaching of repentance; Make us ſo to follow his doctrine and holy life, that we may truly repent according to his preaching, and after his example conſtantly ſpeak the truth, boldly rebuke vice, and patiently ſuffer for the truths ſake, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle.

Comfort ye, comfort ye. Iſa. 40. verſ. 1. to v. 12.

The Goſpel.

Elizabeths full time came. S. Luk. 1. verſe 57. to the end.

Saint Peters day.

The Collect.

O Almighty God, who by thy Son Jeſus Chriſt didſt give to thy Apoſtle Saint Peter many excellent gifts, & commandedſt

mandedſt him earneſtly to feed thy flock; Make, we beſeech thee, all Biſhops and Paſtours, diligently to preach thy holy word, and the people obediently to follow the ſame, that they may receive the crown of everlaſting glory, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle.

About that time Herod. Acts 12. ver. 1. to v. 12.

The Goſpel.

When Jeſus came into the. S. Mat. 16. ver. 13. to v. 19.

Saint James the Apoſtle.

The Collect.

GRant, O merciful God, that as thine holy Apoſtle Saint James, leaving his father and all that he had, without delay was obedient unto the calling of thy Son Jeſus Chriſt, and followed him, ſo we forſaking all worldly and carnal affections, may be evermore ready to follow thy holy commandments; through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle.

In thoſe days came. Acts 11. ver. 27. to chap. 12. v. 3.

The Goſpel.

Then came to him the. S. Mat. 20. verſ. 10. to v. 28.

Saint Bartholomew the Apoſtle.

The Collect.

OAlmighty and everlaſting God, who didſt give to thine Apoſtle Bartholomew grace truly to believe and to preach thy word; Grant, we beſeech thee, unto thy Church to love that word which he believed, and both to preach and receive the ſame, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle.

By the hands of the Apoſtles. Acts 5. verſ. 12. to v. 17.

The Goſpel.

And there was alſo a ſtrife. S. Luke 22. verſ. 24. to v. 31.

Saint Matthew the Apoſtle.

The Collect.

OAlmighty God, who by thy bleſſed Son didſt call Matthew from the receit of cuſtom to be an Apoſtle and Evangeliſt; Grant us grace to forſake all covetous deſires, and inordinate love of riches, and to follow the ſame thy Son Jeſus Chriſt, who liveth and reigneth with thee and the holy Ghoſt, one God, world without end. *Amen.*

The Epiſtle.

Therefore ſeeing we have. 2 Cor. 4. verſ. 1. to v. 7.

The Goſpel.

And as Jeſus paſſed forth. S. Mat. 9. verſ. 9. to v. 24.

Saint Michael and all Angels.

The Collect.

OEverlaſting God, who haſt ordained and conſtituted the ſervices of Angels and men in a wonderful order; Mercifully grant that as thy holy Angels alway do thee ſervice in heaven: ſo by thy appointment they may ſuccour and defend us on earth, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle.

There was in heaven. Rev. 12. verſ. 7. to v. 13.

The Goſpel.

At the ſame time came. S. Mat. 18. verſ. 1. to v. 20.

Saint Luke the Evangeliſt.

The Collect.

ALmighty God, who calledſt Luke the Phyſician, whoſe praiſe is in the Goſpel, to be an Evangeliſt, and Phyſician of the ſoul; May it pleaſe thee, that by the wholſome medicines of the doctrine delivered by him, all the diſeaſes of our ſouls may be healed, through the merits of thy Son Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

Watch thou in all things. 2 Tim. 4. verſ. 5. to v. 16.

The Goſpel.

The Lord appointed. S. Luke 10. verſ. 1. to v. 7.

Saint Simon and Saint Jude Apoſtles.

The Collect.

OAlmighty God, who haſt built thy Church upon the foundation of the Apoſtles and Prophets, Jeſus Chriſt himſelf being the head corner-ſtone; Grant us ſo to be joyned together in unity of ſpirit by their doctrine, that we may be made

made an holy temple acceptable unto thee, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

Jude the ſervant of Jeſus. S. Jude 1. verſe 1. to v. 8.

The Goſpel.

Theſe things I. S. John 15. verſ. 17. to the end.

All Saints day.

The Collect.

O Almighty God, who haſt knit together thine elect in one communion and fellowſhip, in the myſtical body of thy Son Chriſt our Lord; Grant us grace ſo to follow thy bleſſed Saints in all vertuous and godly living, that we may come to thoſe unſpeakable joys, which thou haſt prepared for them that unfeignedly love thee, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle.

And I ſaw another angel. Rev. 7. ver. 2. to v. 13.

The Goſpel.

Jeſus ſeeing the multitudes. S. Mat. 5. ver. 1. to v. 13.

The Order for the Adminiſtration of the Lords Supper, or Holy Communion.

¶ *So many as intend to be partakers of the holy Communion, ſhall ſignifie their names to the Curate at leaſt ſome time the day before.*

¶ *And if any of thoſe be an open and notorious evil liver, or have done any wrong to his neighbours by word or deed, ſo that the Congregation be thereby offended; the Curate having knowledge thereof ſhall call him, and advertiſe him, that in any wiſe he preſume not to come to the Lords table, until he hath openly declared himſelf to have truly repented and amended his former naughty life, that the congregation may thereby be ſatisfied, which before were offended, and that he hath recompenſed the parties to whom he hath done wrong, or at leaſt declare himſelf to be in full purpoſe ſo to do, as ſoon as he conveniently may.*

¶ *The ſame order ſhall the Curate uſe with thoſe betwixt whom he perceiveth malice and hatred to reign, not ſuffering them to be partakers of the Lords Table, until he know them to be reconciled: And if one of the parties ſo at variance be content to forgive from the bottom of his heart all that the other hath treſpaſſed againſt him, and to make amends for that he himſelf hath offended, and the other party will not be perſwaded to a godly unity, but remain ſtill in his frowardneſs and malice; the Miniſter in that caſe ought to admit the penitent perſon to the holy Communion, and not him that is obſtinate. Provided that every Miniſter ſo repelling any, as is ſpecified in this, or the next precedent Paragraph of this Rubrick, ſhall be obliged to give an account of the ſame to the Ordinary within fourteen days after at the fartheſt. And the Ordinary ſhall proceed againſt the offending perſon according to the Canon.*

¶ *The Table at the Communion time, having a fair white linen cloth upon it, ſhall ſtand in the body of the Church, or in the Chancel, where Morning and Evening Prayer are appointed to be ſaid. And the Prieſt ſtanding at the north-ſide of the Table, ſhall ſay the Lords Prayer, with the Collect following, the people kneeling.*

OUr Father which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes. As we forgive them that treſpaſs againſt us. And lead us not into temptation, But deliver us from evil. Amen.

Collect.

ALmighty God, unto whom all hearts be open, all deſires known, and from whom no ſecrets are hid; Cleanſe the thoughts of our hearts by the inſpiration of thy holy Spirit, that we may perfectly love thee, & worthily magnifie thy holy Name, through Chriſt our Lord. *Amen.*

¶ *Then ſhall the Prieſt, turning to the people, rehearſe diſtinctly all the* Ten Commandments; *and the people ſtill kneeling, ſhall after every Commandment ask God mercy for their tranſgreſſion thereof for the time paſt, and grace to keep the ſame for the time to come, as followeth.*

Miniſter.

GOd ſpake theſe words and ſaid, I am the Lord thy God: Thou ſhalt have none other Gods but me.

People.

Lord have mercy upon us, and incline our hearts to keep this law.

Miniſter.

Thou ſhalt not make to thy ſelf any graven image, nor the likeneſs of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou ſhalt not bow down to them, nor worſhip them: for I the Lord thy God, am a jealous God, and viſit the ſins of the fathers upon the children, unto the third and fourth generation of them that hate me, and ſhew mercy unto thouſands in them that love me, and keep my commandments.

People.

Lord, have mercy upon us, and incline our hearts to keep this Law.

Miniſter.

Thou ſhalt not take the Name of the Lord thy God in vain, for the Lord will not hold him guiltleſs that taketh his Name in vain.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Miniſter.

Remember that thou keep holy the Sabbath day. Six days ſhalt thou labour, and do all that thou haſt to do; but the ſeventh day is the Sabbath of the Lord thy God. In it thou ſhalt do no manner of of work, thou, and thy ſon and thy daughter, thy man-ſervant, and thy maid-ſervant, thy cattel, and the ſtranger that is within thy gates. For in ſix days the Lord made heaven and earth, the ſea and all that in them is, and reſted the ſeventh day: wherefore the Lord bleſſed the ſeventh day, and hallowed it.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Miniſter.

Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Miniſter.

Thou ſhalt do no murther.

People.

Lord have mercy upon us, and incline our hearts to keep this law.

Miniſter.

Thou ſhalt not commit adultery.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Miniſter.

Thou ſhalt not ſteal.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Miniſter.

Thou ſhalt not bear falſe witneſs againſt thy neighbour.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Miniſter.

Thou ſhalt not covet thy neighbours houſe, thou ſhalt not covet thy neighbours wife, nor his ſervant, nor his maid, nor his ox, nor his aſs, nor any thing that is his.

People.

Lord, have mercy upon us, and write all theſe thy laws in our hearts we beſeech thee.

¶ *Then ſhall follow one of theſe two Collects for the King, the Prieſt ſtanding as before, and ſaying,*

Let us pray.

ALmighty God, whoſe Kingdom is everlaſting, and power infinite; Have mercy upon the whole Church, and ſo rule the heart of thy choſen ſervant *Charles*, our King and Governour, that he (knowing whoſe miniſter he is) may above

above all things ſeek thy honour and glory; and that we and all his ſubjects (duly conſidering whoſe authority he hath) may faithfully ſerve, honour, and humbly obey him, in thee, and for thee, according to thy bleſſed word & ordinance, through Jeſus Chriſt our Lord, who with thee and the holy Ghoſt, liveth and reigneth ever one God, world without end, *Amen.*

¶ *Or,*

ALmighty and everlaſting God, we are taught by thy holy Word, that the hearts of kings are in thy rule and governance, and that thou doſt diſpoſe and turn them as it ſeemeth beſt to thy godly wiſdom; We humbly beſeech thee ſo to diſpoſe and govern the heart of *Charles* thy ſervant our King and Governour, that in all his thoughts, words and works, he may ever ſeek thy honour and glory, and ſtudy to preſerve thy people committed to his charge, in wealth, peace and godlineſs. Grant this, O merciful Father, for thy dear Sons ſake Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall be ſaid the Collect of the day. And immediately after the Collect the Prieſt ſhall read the Epiſtle, ſaying,* the Epiſtle (*or,* the portion of Scripture appointed for the Epiſtle) is written in the—Chapter of—beginning at the—verſe. *And the Epiſtle ended, he ſhall ſay,* Here endeth the Epiſtle. *Then ſhall he read the Goſpel (the people all ſtanding up) ſaying,* The holy Goſpel is written in the—Chapter of—beginning at the—verſe. *And the Goſpel ended, ſhall be ſung or ſaid the Creed following, the people ſtill ſtanding, as before.*

I believe in one God the Father Almighty, Maker of heaven and earth, And of all things viſible and inviſible;

And in one Lord Jeſus Chriſt, the only begotten Son of God, Begotten of his Father before all worlds, God of God, Light of light, Very God of very God, Begotten, not made, Being of one ſubſtance with the Father, By whom all things were made: Who for us men, and for our ſalvation came down from heaven. And was incarnate by the holy Ghoſt of the Virgin Mary. And was made man. And was crucified alſo for us under Pontius Pilate. He ſufferd and was buried, and the third day he roſe again according to the Scriptures, And aſcended into heaven. And ſitteth on the right hand of the Father. And he ſhall come again with glory to judge both the quick and the dead: Whoſe kingdom ſhall have no end.

And I believe in the holy Ghoſt, The Lord and giver of life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worſhipped and glorified, Who ſpake by the Prophets. And I believe one Catholick and Apoſtolick Church. I acknowledge one Baptiſm for the remiſſion of ſins, And I look for the reſurrection of the dead, And the life of the world to come. Amen.

¶ *Then the Curate ſhall declare unto the people what Holy days, or faſting-days are in the week following to be obſerved. And then alſo (if occaſion be) ſhall notice be given of the Communion; and the bans of Matrimony publiſhed; and Briefs, Citations and Excommunications read. And nothing ſhall be proclaimed or publiſhed in the Church, during the time of Divine Service, but by the Miniſter: Nor by him any thing, but what is preſcribed in the Rules of this Book, or enjoyned by the King, or by the Ordinary of the place.*

¶ *Then ſhall follow the Sermon, or one of the Homilies already ſet forth, or hereafter to be ſet forth by Authority.*

¶ *Then ſhall the Prieſt return to the Lords Table, and begin the Offertory, ſaying one or more of theſe Sentences following, as he thinketh moſt convenient in his diſcretion.*

LEt your light ſo ſhine before men, that they may ſee your good works, and glorifie your Father which is in heaven. S. Mat. 5. 16.

Lay not up for your ſelves treaſure upon the earth, where the ruſt and moth doth corrupt, and where thieves break through and ſteal: but lay up for your ſelves treaſures in heaven, where neither S. Mat. 6. 19, 20.

rust nor moth doth corrupt, and where thieves do not break through and steal.

S. Mat 7. 12. Whatsoever ye would that men should do unto you, even so do unto them; for this is the law and the prophets.

S. Mat. 7. 21. Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven, but he that doth the will of my Father which is in heaven.

S. Luke 19. 8. Zaccheus stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor, and if I have done any wrong to any man, I restore four fold.

1 Cor. 9. 7. Who goeth a warfare at any time of his own cost? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock?

1 Cor. 9. 11. If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things?

1 Cor. 9. 13, 14. Do ye not know that they who minister about holy things, live of the sacrifice? and they who wait at the altar, are partakers with the altar? Even so hath the Lord also ordained, that they who preach the Gospel should live of the Gospel.

2 Cor. 9. 6, 7. He that soweth little, shall reap little; and he that soweth plenteously, shall reap plenteously. Let every man do according as he is disposed in his heart, not grudgingly, or of necessity; For God loveth a chearful giver.

Gal. 6. 6, 7. Let him that is taught in the word, minister unto him that teacheth in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth that shall he reap.

Gal. 6. 10. While we have time let us do good unto all men, and specially unto them that are of the household of faith.

1 Tim. 6. 6, 7. Godliness is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we carry any thing out.

1 Tim. 6. 17, 18, 19. Charge them who are rich in this world, that they be ready to give, and glad to distribute, laying up in store for themselves a good foundation against the time to come, that they may attain eternal life.

God is not unrighteous, that he will forget your works and labour that proceedeth of love, which love ye have shewed for his Names sake, who have ministred unto the saints, & yet do minister. Heb. 6. 10

To do good, and to distribute, foget not; for with such sacrifices God is pleased. Heb. 13. 16.

Whoso hath this worlds good; and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him? 1 S. John 3. 17.

Give alms of thy goods, and never turn thy face from any poor man, and then the face of the Lord shall not be turned away from thee. Tob. 4. 7

Be merciful after thy power. If thou hast much, give plenteously. If thou hast little, do thy diligence gladly to give of that little: for so gatherest thou thy self a good reward in the day of necessity. Tob. 4. 9.

He that hath pity upon the poor, lendeth unto the Lord: and look what he layeth out, it shall be paid him again. Prov. 19. 17.

Blessed be the man that provideth for the sick and needy, the Lord shall deliver him in the time of trouble. Psal. 41.

¶ *Whilst these Sentences are in reading, the Deacons, Church-wardens, or other fit person appointed for that purpose, shall receive the alms for the poor, and other devotions of the people, in a decent basin, to be provided by the Parish for that purpose, and reverently bring it to the Priest, who shall humbly present, and place it upon the holy Table.*

¶ *And when there is a Communion, the Priest shall then place upon the Table so much Bread and Wine, as he shall think sufficient. After which done the Priest shall say.*

Let us pray for the whole state of Christs Church militant here in earth.

ALmighty and everliving God, who by thy holy Apostle hast taught us to make prayers and supplications, and to give thanks for all men; We humbly beseech thee most mercifully (**to accept our alms and oblations, and*) to receive these our prayers, which we offer unto thy divine Majesty, beseeching thee to inspire continually the universal Church with the

* *If there be no alms or oblations, then shall the words (accepting our alms & oblations) be left out unsaid.*

Heb. 6.10.

Heb. 13. 16.

1 S. John 3. 17.

Tob. 4. 7.

Tob. 4. 8, 9.

Prov. 19. 17.

Pſal. 41. 1.

the ſpirit of truth, unity, and concord: and grant that all they that do confeſs thy holy Name, may agree in the truth of thy holy Word, and live in unity, and godly love. We beſeech thee alſo to ſave and defend all Chriſtian Kings, Princes, and Governours; and ſpecially thy ſervant *Charles* our King, that under him we may be godly and quietly governed; and grant unto his whole Councel, and to all that are put in authority under him, that they may truly and indifferently miniſter juſtice, to the puniſhment of wickedneſs and vice, and to the maintenance of thy true Religion and vertue. Give grace, O heavenly Father, to all Biſhops, and Curates, that they may both by their life and doctrine ſet forth thy true and lively word, and rightly and duly adminiſter thy holy Sacraments: And to all thy people give thy heavenly grace, and eſpecially to this congregation here preſent, that with meek heart and due reverence they may hear and receive thy holy word, truly ſerving thee in holineſs and righteouſneſs all the days of their life. And we moſt humbly beſeech thee of thy goodneſs, O Lord, to comfort and ſuccour all them, who in this tranſitory life are in trouble, ſorrow, need, ſickneſs, or any other adverſity. And we alſo bleſs thy holy Name, for all thy ſervants departed this life in thy faith and fear, beſeeching thee to give us grace ſo to follow their good examples, that with them we may be partakers of thy heavenly Kingdom. Grant this, O Father, for Jeſus Chriſts ſake our only Mediatour and advocate. Amen.

¶ *When the Miniſter giveth warning for the celebration of the holy Communion (which he ſhall always do upon a Sunday, or ſome Holiday immediately preceding) after the Sermon, or Homily ended, he ſhall read this exhortation following.*

DEarly beloved, on——day next I purpoſe, through Gods aſſiſtance to adminiſter to all ſuch as ſhall be religiouſly and devoutly diſpoſed, the moſt comfortable Sacrament of the Body and Bloud of Chriſt, to be by them received in remembrance of his meritorious croſs and paſſion, whereby alone we obtain remiſſion of our ſins, and are made partakers of the Kingdom of Heaven. Wherefore it is our duty to render moſt humble and hearty thanks to Almighty God our heavenly Father, for that he hath given his Son our Saviour Jeſus Chriſt not only to die for us, but alſo to be our ſpiritual food and ſuſtenance in that holy Sacrament. Which being ſo divine and comfortable a thing to them who receive it worthily, and ſo dangerous to them that will preſume to receive it unworthily, my duty is to exhort you in the mean ſeaſon to conſider the dignity of that holy myſtery, and the great peril of the unworthy receiving thereof, and ſo to ſearch and examine your own conſciences, (and that not lightly, and after the manner of diſſemblers with God; but ſo) that ye may come holy and clean to ſuch a heavenly feaſt, in the marriage-garment required by God in holy Scripture, and be received as worthy partakers of that holy Table.

The way and means thereto is, Firſt to examine your lives and converſations by the rule of Gods commandments; and wherein ſoever ye ſhall perceive your ſelves to have offended, either by will, word, or deed, there to bewail your own ſinfulneſs, and to confeſs your ſelves to Almighty God, with full purpoſe of amendment of life. And if ye ſhall perceive your offences to be ſuch as are not onely againſt God, but alſo againſt your neighbours, then ye ſhall reconcile your ſelves unto them, being ready to make reſtitution and ſatisfaction according to the uttermoſt of your powers, for all injuries and wrongs done by you to any other; and being likewiſe ready to forgive others that have offended you, as ye would have forgiveneſs of your offences at Gods hand: for otherwiſe the receiving of the holy Communion doth nothing elſe but increaſe your damnation. Therefore if any of you be a blaſphemer of God, an hinderer or ſlanderer of his Word, an adulterer, or be in malice, or envy, or in any other grievous crime,

* *If there be no alms or oblations, then ſhall the words (of accepting our alms & oblations) be left out unſaid.*

repent you of your ſins, or elſe come not to that holy Table, leſt after the taking of that holy Sacrament, the devil enter into you, as he entred into Judas, and fill you full of all iniquities, and bring you to deſtruction both of body and ſoul.

And becauſe it is requiſite, that no man ſhould come to the holy Communion, but with a full truſt in Gods mercy, and with a quiet conſcience; therefore if there be any of you, who by this means cannot quiet his own conſcience herein, but requireth further comfort or counſel: let him come to me, or to ſome other diſcreet and learned Miniſter of Gods word, and open his grief, that by the miniſtery of Gods holy word he may receive the benefit of abſolution, together with ghoſtly counſel and advice, to the quieting of his conſcience, and avoiding of all ſcruple and doubtfulneſs.

¶ *Or in caſe he ſhall ſee the people negligent to come to the holy Communion, inſtead of the former, he ſhall uſe this exhortation.*

DEarly beloved brethren, on——— I intend, by Gods grace, to celebrate the Lords Supper: unto which in Gods behalf I bid you all that are here preſent, and beſeech you for the Lord Jeſus Chriſts ſake, that ye will not refuſe to come thereto, being ſo lovingly called and bidden by God himſelf. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feaſt, decked his table with all kind of proviſion, ſo that there lacketh nothing but the gueſts to ſit down, and yet they who are called (without any cauſe) moſt unthankfully refuſe to come. Which of you in ſuch a caſe would not be moved? Who would not think a great injury and wrong done unto him? Wherefore moſt dearly beloved in Chriſt, take ye good heed, leſt ye withdrawing your ſelves from this holy Supper, provoke Gods indignation againſt you. It is an eaſie matter for a man to ſay, I will not communicate, becauſe I am otherwiſe hindred with worldly buſineſs. But ſuch excuſes are not ſo eaſily accepted and allowed before God. If any man ſay, I am a grievous ſinner, and therefore am afraid to come: wherefore then do ye not repent and amend? When God calleth you, are ye not aſhamed to ſay you will not come? When ye ſhould return to God, will ye excuſe your ſelves, and ſay ye are not ready? Conſider earneſtly with your ſelves, how little ſuch feigned excuſes will avail before God. They that refuſed the feaſt in the Goſpel, becauſe they had bought a farm, or would try their yokes of oxen, or becauſe they were married, were not ſo excuſed, but counted unworthy of the heavenly feaſt. I for my part ſhall be ready, and according to mine office, I bid you in the name of God, I call you in Chriſts behalf, I exhort you, as you love your own ſalvation, that ye will be partakers of this holy Communion. And as the Son of God did vouchſafe to yield up his ſoul by death upon the Croſs for your ſalvation: ſo it is your duty to receive the Communion in remembrance of the ſacrifice of his death, as he himſelf hath commanded: Which if ye ſhall neglect to do, conſider with your ſelves how great injury ye do unto God, and how ſore puniſhment hangeth over your heads for the ſame, when ye wilfully abſtain from the Lords Table, and ſeparate from your brethren who come to feed on the banquet of that moſt heavenly food. Theſe things if ye earneſtly conſider, ye will by Gods grace return to a better mind: for the obtaining whereof we ſhall not ceaſe to make our humble petitions unto Almighty God our heavenly Father.

¶ *At the time of the celebration of the Communion, the Communicants being conveniently placed for the receiving of the holy Sacrament, the Prieſt ſhall ſay this exhortation.*

DEarly beloved in the Lord, ye that mind to come to the holy Communion of the body and bloud of our Saviour Chriſt, muſt conſider how Saint Paul exhorteth all perſons diligently to try and examine themſelves, before they preſume to eat of that bread, & drink of that Cup.

For

For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament (for then we ſpiritually eat the fleſh of Chriſt, and drink his bloud, then we dwell in Chriſt, and Chriſt in us, we are one with Chriſt, and Chriſt with us:) So is the danger great, if we receive the ſame unworthily. For then we are guilty of the body and bloud of Chriſt our Saviour; we eat and drink our own damnation, not conſidering the Lords body; we kindle Gods wrath againſt us; we provoke him to plague us with divers diſeaſes, and ſundry kinds of death. Judge therefore your ſelves, brethren, that ye be not judged of the Lord; repent you truly for your ſins paſt; have a lively and ſtedfaſt faith in Chriſt our Saviour; amend your lives, and be in perfect charity with all men, ſo ſhall ye be meet partakers of thoſe holy myſteries. And above all things, ye muſt give moſt humble and hearty thanks to God the Father, the Son, and the holy Ghoſt, for the redemption of the world by the death and paſſion of our Saviour Chriſt, both God and man, who did humble himſelf even to the death upon the croſs, for us miſerable ſinners, who lay in darkneſs and the ſhadow of death, that he might make us the children of God, and exalt us to everlaſting life. And to the end that we ſhould alway remember the exceeding great love of our Maſter, and onely Saviour Jeſus Chriſt, thus dying for us, and the innumerable benefits which by his precious bloud-ſhedding he hath obtained to us; he hath inſtituted and ordained holy myſteries, as pledges of his love, and for a continual remembrance of his death, to our great and endleſs comfort. To him therefore with the Father, and the holy Ghoſt, let us give (as we are moſt bounden) continual thanks, ſubmitting our ſelves wholly to his holy will and pleaſure, and ſtudying to ſerve him in true holineſs and righteouſneſs all the days of our life. *Amen.*

¶ *Then ſhall the Prieſt ſay to them that come to receive the holy Communion.*

YE that do truly and earneſtly repent you of your ſins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy Sacrament to your comfort: and make your humble confeſſion to Almighty God, meekly kneeling upon your knees.

¶ *Then ſhall this general confeſſion be made in the name of all thoſe that are minded to receive the holy Communion, by one of the Miniſters, both he and all the people kneeling humbly upon their knees, and ſaying.*

ALmighty God, Father of our Lord Jeſus Chriſt, Maker of all things, Judge of all men; We acknowledge and bewail our manifold ſins and wickedneſs, Which we from time to time moſt grievouſly have committed, By thought, word, and deed, Againſt thy divine Majeſty, Provoking moſt juſtly thy wrath and indignation againſt us. We do earneſtly repent, And are heartily ſorry for theſe our miſdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, have mercy upon us, Moſt merciful Father, For thy Son our Lord Jeſus Chriſts ſake, Forgive us all that is paſt, And grant, that we may ever hereafter Serve and pleaſe thee in newneſs of life, To the honour and glory of thy Name, Through Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall the Prieſt, (or the Biſhop, being preſent) ſtand up, and turning himſelf to the people, pronounce this Abſolution.*

ALmighty God, our heavenly Father, who of his great mercy hath promiſed forgiveneſs of ſins to all them that with hearty repentance and true faith turn unto him; Have mercy upon you, pardon and deliver you from all your ſins; confirm and ſtrengthen you in all goodneſs, and bring you to everlaſting life, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall the Prieſt ſay.*

Hear what comfortable words our Saviour Chriſt ſaith unto all that truly turn to him.

Come

S. Mat. 11. 28. COme unto me all that travel and are heavy laden, and I will refreſh you.

S. John 3. 16. So God loved the world, that he gave his only begotten Son, to the end that all that believe in him ſhould not periſh, but have everlaſting life.

Hear alſo what S. Paul ſaith.

1 Tim. 1. 15. This is a true ſaying, and worthy of all men to be received, that Jeſus Chriſt came into the world to ſave ſinners.

Hear alſo what S. John ſaith.

1 S. John 2. 1. If any man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous, and he is the propitiation for our ſins.

¶ *After which the Prieſt ſhall proceed, ſaying,*

Lift up your hearts.

Anſw. We lift them up unto the Lord.

Prieſt. Let us give thanks unto our Lord God.

Anſw. It is meet and right ſo to do.

¶ *Then ſhall the Prieſt turn to the Lords Table, and ſay,*

IT is very meet, right, and our bounden duty, that we ſhould all times, and in all places give thanks unto thee, O Lord, * holy Father, Almighty, everlaſting God.

* *Theſe word (Holy Father) muſt be omitted on Trinity Sunday.*

¶ *Here ſhall follow the proper preface, according to the time, if there be any ſpecially appointed: or elſe immediately ſhall follow,*

THerefore with Angels and archangels, and with all the company of heaven, we laud and magnifie thy glorious Name, evermore praiſing thee, and ſaying, Holy, holy, holy, Lord God of hoſts, heaven and earth are full of thy glory. Glory be to thee, O Lord moſt High. *Amen.*

¶ *Proper Prefaces.*

¶ *Upon Chriſtmas-day, and ſeven days after.*

BEcauſe thou didſt give Jeſus Chriſt thine onely Son, to be born as at this time for us, who by the operation of the holy Ghoſt was made very man of the ſubſtance of the Virgin Mary his mother, and that without ſpot of ſin, to make us clean from all ſin. Therefore with Angels, *&c.*

¶ *Upon Eaſter-day, and ſeven days after.*

BUtchiefly are we bound to praiſe thee for the glorious reſurrection of thy Son Jeſus Chriſt our Lord; for he is the very paſchal Lamb which was offered for us, and hath taken away the ſin of the world; who by his death hath deſtroyed death, and by his riſing to life again, hath reſtored to us everlaſting life. Therefore, *&c.*

¶ *Upon Aſcenſion-day and ſeven days after.*

THrough thy moſt dearly beloved Son Jeſus Chriſt our Lord, who after his moſt glorious reſurrection, manifeſtly appeared to all his Apoſtles, and in their ſight aſcended up into heaven to prepare a place for us; that where he is, thither we might alſo aſcend, and reign with him in glory. Therefore, *&c.*

¶ *Upon Whitſunday, and ſix days after.*

THrough Jeſus Chriſt our Lord, according to whoſe moſt true promiſe the holy Ghoſt came down as at this time from heaven with a ſudden great ſound, as it had been a mighty wind, in the likeneſs of fiery tongues, lighting upon the Apoſtles, to teach them, and to lead them to all truth, giving them both the gift of divers languages, and alſo boldneſs with fervent zeal, conſtantly to preach the Goſpel unto all nations, whereby we have been brought out of darkneſs and errour, into the clear light and true knowledge of thee, and of thy Son Jeſus Chriſt. Therefore with Angels, *&c.*

¶ *Upon the feaſt of Trinity only.*

VVHo art one God, one Lord; not one only perſon, but three perſons in one ſubſtance. For that which we believe of the glory of the Father, the ſame we believe of the Son, and of the holy Ghoſt, without any difference or inequality. Therefore, *&c.*

¶ *After each of which Prefaces, ſhall immediately be ſung or ſaid.*

THerefore with angels and Archangels, and with all the company of heaven, we laud and magnifie thy glorious Name, evermore praiſing thee, and ſaying, Holy, holy, holy, Lord God of hoſts, heaven and earth are full of thy glory.

glory. Glory be to thee, O Lord, moſt High. *Amen.*

¶ *Then ſhall the Prieſt kneeling down at the Lords Table, ſay in the name of all them that ſhall receive the Communion, this Prayer following.*

WE do not preſume to come to this thy Table, O merciful Lord, truſting in our own righteouſneſs, but in thy manifold and great mercies. We are not worthy ſo much as to gather up the crumbs under thy Table. But thou art the ſame Lord, whoſe property is always to have mercy; Grant us therefore, gracious Lord, ſo to eat the fleſh of thy dear Son Jeſus Chriſt, and to drink his bloud, that our ſinful bodies may be made clean by his body, and our ſouls waſhed through his moſt precious bloud, and that we may evermore dwell in him, and he in us. *Amen.*

¶ *When the Prieſt, ſtanding before the Table, hath ſo ordered the Bread and wine, that he may with the more readineſs and decency break the bread before the people, and take the cup into his hands, he ſhall ſay the Prayer of conſecration, as followeth.*

ALmighty God, our heavenly Father, who of thy tender mercy diſt give thine only Son JeſusChriſt to ſuffer death upon the croſs for our redemption, who made there (by his own oblation of himſelf once offered) a full, perfect, and ſufficient ſacrifice, oblation and ſatisfaction for the ſins of the whole world, and did inſtitute, and in his holy Goſpel command us to continue a perpetual memory of that his precious death, until his coming again: Hear us, O merciful Father, we moſt humbly beſeech thee, and grant that we receiving theſe thy creatures of bread and wine, according to thy Son our Saviour JeſusChriſts holy inſtitution, in remembrance of his death and paſſion, may be partakers of his moſt bleſſed body and bloud: who in the ſame night that he was betrayed † took bread, and when he had given thanks, * he brake it, and gave it to his diſciples, ſaying, Take, eat, ‖ this is my body which is given for you, do this in remembrance of me. Likewiſe after ſupper, * he took the cup, and when he had given thanks, he gave it to them, ſaying, Drink ye all of this, for this † is my bloud of the New Teſtament, which is ſhed for you, and for many for the remiſſion of ſins: Do this, as oft as ye ſhall drink it, in remembrance of me. *Amen.*

† *Here the Prieſt is to take the Paten into his hands:*

* *And here to break the bread.*

‖ *And here to lay his hand upon all the bread:*

* *Here he is to take the cup into his hand:*

† *And here to lay his hand upon every veſſel (be it Chalice or Flagon) in which there is any any wine to be conſecrated.*

¶ *Then ſhall the Miniſter firſt receive the Communion in both kinds himſelf, and then proceed to deliver the ſame to the Biſhops, Prieſts and Deacons in like manner (if any be preſent) and after that, to the people alſo in order, into their hands, all meekly kneeling. And when he delivereth the bread to any one, he ſhall ſay,*

THE body of our Lord Jeſus Chriſt, which was given for thee, preſerve thy body and ſoul unto everlaſting life. Take and eat this in remembrance that Chriſt died for thee, and feed on him in thy heart by faith with thankſgiving.

¶ *And the Miniſter that delivereth the cup to any one ſhall ſay.*

THE bloud of our Lord Jeſus Chriſt, which was ſhed for thee, preſerve thy body and ſoul unto everlaſting life. Drink this in remembrance that Chriſts bloud was ſhed for thee, and be thankful.

¶ *If the conſecrated bread or wine be all ſpent before all have communicated; the Prieſt is to conſecrate more according to the form before preſcribed: beginning at* (Our Saviour Chriſt in the ſame night, *&c.*) *for the bleſſing of the bread; and at* (Likewiſe after ſupper, *&c.*) *for the bleſſing of the cup.*

¶ *When all have communicated, the Miniſter ſhall return to the Lords Table, and reverently place upon it what remaineth of the conſecrated Elements, covering the ſame with a fair linen cloth.*

¶ *Then*

¶ *Then ſhall the Prieſt ſay the Lords Prayer, the people repeating after him every Petition.*

OUr Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation, But deliver us from evil. For thine is the kingdom, the power, and the glory, for ever and ever. *Amen.*

¶ *After ſhall be ſaid as followeth.*

O Lord and heavenly Father, we thy humble ſervants entirely deſire thy Fatherly goodneſs, mercifully to accept this our ſacrifice of praiſe and thanſgiving; moſt humbly beſeeching thee to grant, that by the merits and death of thy Son Jeſus Chriſt, and through faith in his bloud, we and all thy whole Church may obtain remiſſion of our ſins, and all other benefits of his paſſion. And here we offer and preſent unto thee, O Lord, our ſelves, our ſouls and bodies to be a reaſonable, holy, and lively ſacrifice unto thee; humbly beſeeching thee, that all we who are partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction. And although we be unworthy through our manifold ſins to offer unto thee any ſacrifice; ye we beſeech thee to accept this our bounden duty and ſervice; not weighing our merits, but pardoning our offences, through Jeſus Chriſt our Lord; by whom, and with whom, in the unity of the holy Ghoſt, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

¶ *Or this.*

ALmighty and everliving God, we moſt heartily thank thee, for that thou doſt vouchſafe to feed us, who have duly received theſe holy myſteries, with the ſpiritual food of the moſt precious body and bloud of thy Son our Saviour Jeſus Chriſt; and doſt aſſure us thereby of thy favour and goodneſs towards us; and that we are very members incorporate in the myſtical body of thy Son, which is the bleſſed company of all faithful people; and are alſo heirs through hope of thy everlaſting kingdom, by the merits of the moſt precious death and paſſion of thy dear Son. And we moſt humbly beſeech thee, O heavenly Father, ſo to aſſiſt us with thy grace, that we may continue in that holy fellowſhip, and do all ſuch good works as thou haſt prepared for us to walk in, through Jeſus Chriſt our Lord, to whom with thee and the holy Ghoſt be all honour and glory, world without end. *Amen.*

¶ *Then ſhall be ſaid or ſung.*

GLory be to God on high, and in earth peace, good will towards men. We praiſe thee, we bleſs thee, we worſhip thee, we glorifie thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only begotten Son Jeſu Chriſt; O Lord God, Lamb of God, Son of the Father, that takeſt away the ſins of the world, have mercy upon us. Thou that takeſt away the ſins of the world, have mercy upon us. Thou that takeſt away the ſins of the world, receive our prayer. Thou that ſitteſt at the right hand of God the Father, have mercy upon us.

For thou only art holy, thou only art the Lord, thou only, O Chriſt, with the holy Ghoſt, art moſt high in the glory of God the Father. *Amen.*

¶ *Then the Prieſt (or Biſhop, if he be preſent) ſhall let them depart with this bleſſing.*

THe Peace of God which paſſeth all underſtanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jeſus Chriſt our Lord: And the bleſſing of God Almighty, the Father, the Son, and the holy Ghoſt, be amongſt you, and remain with you always, *Amen.*

¶ *Collects to be ſaid after the Offertory, when there is no Communion, every ſuch day one, or more; and the ſame may be ſaid alſo, as often as occaſion ſhall ſerve, after the Collects either of Morning or Evening*

Evening Prayer, Communion, or Litany, by the diſcretion of the Miniſter.

ASsiſt us mercifully, O Lord, in theſe our ſupplications and prayers, and diſpoſe the way of thy ſervants, towards the attainment of everlaſting ſalvation; that among all the changes and chances of this mortal life, they may ever be defended by thy moſt gracious and ready help, through Jeſus Chriſt our Lord. *Amen.*

OAlmighty Lord, and everlaſting God, vouchſafe, we beſeech thee, to direct, ſanctifie, and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments, that through thy moſt mighty protection, both here and ever, we may be preſerved in body and ſoul, through our Lord and Saviour Jeſus Chriſt. *Amen.*

GRant, we beſeech thee, Almighty God, that the words which we have heard this day with our outward ears, may through thy grace be ſo grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praiſe of thy Name, through Jeſus Chriſt our Lord. *Amen.*

PRevent us, O Lord, in all our doings, with thy moſt gracious favour and further us with thy continual help, that in all our works begun, continued and ended in thee, we may glorifie thy holy Name, and finally by thy mercy obtain everlaſting life, through Jeſus Chriſt our Lord. *Amen.*

ALmighty God, the fountain of all wiſdom, who knoweſt our neceſſities before we ask, and our ignorance in asking; We beſeech thee to have compaſſion upon our infirmities; & thoſe things which for our unworthineſs we dare not, and for our blindneſs we cannot ask, vouchſafe to give us for the worthineſs of thy Son Jeſus Chriſt our Lord. *Amen.*

ALmighty God, who haſt promiſed to hear the petitions of them that ask in thy Sons Name; We beſeech thee mercifully to incline thine ears to us that have made now our prayers & ſupplications unto thee, and grant that thoſe things which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our neceſſity, and to the ſetting forth of thy glory, through Jeſus Chriſt our Lord. *Amen.*

¶ *Upon the Sundays and other holy days (if there be no Communion) ſhall be ſaid all that is appointed at the Communion, until the end of the general prayer,* [For the good eſtate of the Catholick Church of Chriſt] *together with one or moe of theſe Collects laſt before rehearſed, concluding with the bleſſing.*

¶ *And there ſhall be no celebration of the Lords Supper, except there be a convenient number to communicate with the Prieſt, according to his diſcretion.*

¶ *And if there be not above twenty perſons in the Pariſh, of diſcretion to receive the Communion, yet there ſhall be no Communion, except four (or three at the leaſt) communicate with the Prieſt.*

¶ *And in Cathedral and Collegiate Churches and Colledges, where there are many Prieſts and Deacons, they ſhall all receive the Communion with the Prieſt every Sunday at the leaſt, except they have a reaſonable cauſe to the contrary.*

¶ *And to take away all occaſion of diſſenſion, and ſuperſtition which any perſon hath, or might have concerning the bread and wine, it ſhall ſuffice that the bread be ſuch as is uſual to be eaten, but the beſt and pureſt wheat bread that conveniently may be gotten.*

¶ *And if any of the bread and wine remain unconſecrated, the Curate ſhall have it to his own uſe: but if any remain of that which was conſecrated, it ſhall not be carried out of the Church, but the Prieſt, and ſuch other of the Communicants, as he ſhall then call unto him, ſhall immediately after the bleſſing, reverently eat and drink the ſame.*

¶ *The bread and wine for the Communion ſhall be provided by the Curate and the Church-wardens, at the charges of the Pariſh.*

¶ *And note, that every Pariſhioner ſhall communicate at the leaſt three times in the year, of which Eaſter to be one. And yearly at Eaſter every Pariſhioner ſhall reckon with the Parſon, Vicar, or Curate*

rate, or his or their Deputy or Deputies, and pay to them or him all Eccleſiaſtical duties, accuſtomably due then, and at that time to be paid.

¶ *After the Divine Service ended, the money given at the Offertory, ſhall be diſpoſed of to ſuch pious and charitable uſes as the Miniſter and Church-wardens ſhall think fit. Wherein if they diſagree, it ſhall be diſpoſed of as the Ordinary ſhall appoint.*

WHereas it is ordained in this Office for the Adminiſtration of the Lords Supper, that the Communicants ſhould receive the ſame Kneeling; (which Order is well meant, for a ſignification of our humble and grateful acknowledgement of the benefits of Chriſt therein given to all worthy Receivers, and for the avoiding of ſuch profanation, and diſorder in the holy Communion, as might otherwiſe enſue) Yet, leſt the ſame kneeling ſhould by any perſons; either out of ignorance, and infirmity, or out of malice and obſtinacy, be miſconſtrued and depraved: It is here declared, that thereby no Adoration is intended, or ought to be done, either unto the Sacramental bread and wine, there bodily received, or unto any Corporal Preſence of Chriſts natural Fleſh and Blood. For the Sacramental bread and wine remain ſtill in their very Natural Subſtances, and therefore may not be adored, (for that were Idolatry to be abhorred of all faithful Chriſtians) And the Natural Body and Blood of our Saviour Chriſt are in Heaven, and not here; it being againſt the truth of Chriſts Natural Body, to be at one time in more places then one.

The Miniſtration of Publick Baptiſm of Infants to be uſed in the Church.

¶ *THe people are to be admoniſhed, that it is moſt convenient that Baptiſm ſhould not be adminiſtred but upon Sundays and other Holy days, when the moſt number of people come together: as well for that the Congregation there preſent may teſtifie the receiving of them that be newly baptized into the number of Chriſts Church; as alſo becauſe in the Baptiſm of Infants, every man preſent may be put in remembrance of his own profeſſion made to God in his Baptiſm. For which cauſe alſo it is expedient that Baptiſm be miniſtred in the vulgar tongue. Neverthleſs (if neceſſity ſo require) children may be baptized upon any other day.*

¶ *And note, that there ſhall be for every male childe to be baptized two Godfathers and one Godmother; and for every female, one Godfather, and two Godmothers.*

¶ *When there are children to be baptized, the Parents ſhall give knowledge thereof over night, or in the morning before the beginning of Morning Prayer to the Curate. And then the Godfathers and Godmothers, and the People, with the Children, muſt be ready at the Font, either immediately after the laſt Leſſon at Morning Prayer, or elſe immediately after the laſt Leſſon at Evening Prayer, as the Curate by his diſcretion ſhall appoint. And the Prieſt coming to the Font (which is then to be filled with pure water) and ſtanding there ſhall ſay,*

Hath this child been already baptized, or no?

¶ *If they anſwer,* No: *Then ſhall the Prieſt proceed as followeth.*

DEarly beloved, for as much as all men are conceived and born in ſin, and that our Saviour Chriſt ſaith, None can enter into the kingdom of God, except

cept he be regenerate and born anew of water and of the holy Ghoſt; I beſeech you to call upon God the Father, through our Lord Jeſus Chriſt, that of his bounteous mercy he will grant to *this child* that thing which by nature *he* cannot have, that *he* may be baptized with water and the holy Ghoſt, and received into Chriſts holy Church, and be made a *lively member* of the ſame.

¶ *Then ſhall the Prieſt ſay,*

Let us pray.

ALmighty and everlaſting God, who of thy great mercy didſt ſave Noah and his family in the ark from periſhing by water, and alſo didſt ſafely lead the children of Iſrael thy people through the red ſea, figuring thereby thy holy baptiſm; and by the baptiſm of thy well-beloved Son Jeſus Chriſt in the river Jordan didſt ſanctifie water to the myſtical waſhing away of ſin; We beſeech thee for thine infinite mercies, that thou wilt mercifully look upon *this child*; waſh *him* and ſanctifie *him* with the holy Ghoſt, that *he* being delivered from thy wrath, may be received into the ark of Chriſts Church; and being ſtedfaſt in faith, joyful through hope, and rooted in charity, may ſo paſs the waves of this troubleſom world, that finally *he* may come to the land of everlaſting life; there to reign with thee world without end, through Jeſus Chriſt our Lord. *Amen.*

ALmighty and immortal God, the aid of all that need, the helper of all that flee to thee for ſuccour, the life of them that believe, and the reſurrection of the dead; We call upon thee for *this infant*, that *he* coming to thy holy baptiſm, may receive remiſſion of *his* ſins by ſpiritual regeneration. Receive *him*, O Lord, as thou haſt promiſed by thy well-beloved Son, ſaying, Ask, and ye ſhall have; ſeek, and ye ſhall find; knock, and it ſhall be opened unto you: So give now unto us that ask; let us that ſeek find; open the gate unto us that knock, that *this infant* may enjoy the everlaſting benediction of thy heavenly waſhing, and may come to the eternal kingdom which thou haſt promiſed by Chriſt our Lord. *Amen.*

¶ *Then ſhall the people ſtand up, and the Prieſt ſhall ſay,*

Hear the words of the Goſpel written by Saint *Mark*, in the tenth Chapter, at the thirteenth verſe.

THey brought young children to Chriſt, that he ſhould touch them, and his diſciples rebuked thoſe that brought them. But when Jeſus ſaw it, he was much diſpleaſed, and ſaid unto them, Suffer the little children to come unto me, and forbid them not; for of ſuch is the kingdom of God. Verily I ſay unto you, Whoſoever ſhall not receive the kingdom of God as a little child, he ſhall not enter therein. And he took them up in his arms, put his hands upon them, and bleſſed them. S. Mark 10. 13.

¶ *After the Goſpel is read, the Miniſter ſhall make this brief exhortation upon the words of the Goſpel.*

BEloved, ye hear in this Goſpel the words of our Saviour Chriſt, that he commanded the children to be brought unto him, how he blamed thoſe that would have kept them from him, how he exhorteth all men to follow their innocency. Ye perceive how by his outward geſture and deed he declared his good will toward them, for he embraced them in his arms, he laid his hands upon them, and bleſſed them. Doubt ye not therefore, but earneſtly believe, that he will likewiſe favourably receive *this* preſent *infant*, that he will embrace *him* with the arms of his mercy, that he will give unto *him* the bleſſing of eternal life, and make *him* partaker of his everlaſting kingdom. Wherefore we being thus perſwaded of the good will of our heavenly Father towards *this infant*, declared by his Son Jeſus Chriſt, and nothing doubting but that he favourably alloweth this charitable work of ours, in bringing *this infant* to his holy baptiſm, let us faithfully and devoutly give thanks unto him, and ſay,

ALmighty and everlaſting God, heavenly Father, we give thee humble thanks that thou haſt vouchſafed to call us to the knowledge of thy grace and faith in thee; Increaſe this knowledge,

and

and confirm this faith in us evermore. Give thy holy Spirit to *this infant*, that *he* may be born again, and be made *an heir* of everlasting salvation, through our Lord Jesus Christ, who liveth and reigneth with thee and the holy Spirit, now and for ever. *Amen.*

¶ *Then shall the Priest speak unto the Godfathers and Godmothers on this wise.*

DEarly beloved, ye have brought *this child* here to be baptized, ye have prayed that our Lord Jesus Christ would vouchsafe to receive *him*, to release *him* of *his* sins, to sanctifie *him* with the holy Ghost, to give *him* the kingdom of heaven, and everlasting life. Ye have heard also that our Lord Jesus Christ hath promised in his Gospel to grant all these things that ye have prayed for: which promise he for his part will most surely keep and perform. Wherefore after this promise made by Christ, *this infant* must also faithfully for *his* part, promise by you that are *his* sureties (until *he* come of age to take it upon *himself*) that *he* will renounce the devil and all his works, and constantly believe Gods holy word, and obediently keep his Commandments.

I demand therefore,

DOst thou in the name of this child renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow nor be led by them?

Answer.

I renounce them all.

Minister.

DOst thou believe in God the Father Almighty, maker of heaven and earth?

And in Jesus Christ his only begotten Son our Lord, and that he was conceived by the holy Ghost, Born of the Virgin Mary, that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; & from thence shall come again at the end of the world to judge the quick and the dead?

And dost thou believe in the holy Ghost; The holy Catholick Church; The Communion of Saints; The remission of sins; The resurrection of the flesh; and everlasting life after death?

Answer.

All this I stedfastly believe.

Minister.

WIlt thou be baptized in this faith?

Answer.

That is my desire.

Minister.

WIlt thou then obediently keep Gods holy will and commandments, and walk in the same all the days of thy life?

Answer.

I will.

¶ *Then shall the Priest say,*

OMerciful God, grant that the old Adam in *this child* may be so buried, that the new man may be raised up in *him*. *Amen.*

Grant that all carnal affections may die in *him*, and that all things belonging to the Spirit, may live and grow in *him*. *Amen.*

Grant that *he* may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. *Amen.*

Grant that whosoever is here dedicated to thee by our office and ministry, may also be indued with heavenly vertues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. *Amen.*

ALmighty everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood, and gave commandment to his disciples, that they should go teach all nations, and baptize them in the Name of the Father, and of the Son, and of the holy Ghost; Regard, we beseech thee, the supplications of thy congregation, sanctifie this water to the mystical washing away of sin: and grant that this *child* now to be baptized therein, may receive the fulness

fulneſs of thy grace, and ever remain in the number of thy faithful and elect children, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then the Prieſt ſhall take the child into his hands, and ſhall ſay to the Godfathers and Godmothers,*

Name this child.

And then naming it after them (if they ſhall certifie him that the child may well endure it) he ſhall dip it in the water diſcreetly and warily, ſaying,

N. I baptize thee in the Name of the Father, and of the Son, and of the holy Ghoſt. *Amen.*

¶ *But if they certifie that the child is weak, it ſhall ſuffice to pour water upon it, ſaying the foreſaid words.*

N. I baptize thee in the Name of the Father, and of the Son, and of the holy Ghoſt. *Amen.*

¶ *Then the Prieſt ſhall ſay,*

* *Here the Prieſt ſhall make a croſs upon the childs fore-head.*

WE receive this child into the congregation of Chriſts flock, * and do ſign *him* with the ſign of the croſs, in token that hereafter *he* ſhall not be aſhamed to confeſs the faith of Chriſt crucified, and manfully to fight under his banner, againſt ſin, the world, and the devil, and to continue Chriſts faithful ſouldier and ſervant unto *his* lives end. *Amen.*

¶ *Then ſhall the Prieſt ſay,*

SEeing now, dearly beloved brethren, that *this child* is regenerate and grafted into the body of Chriſts Church, let us give thanks unto Almighty God for theſe benefits, and with one accord make our prayers unto him, that *this child* may lead the reſt of *his* life according to this beginning.

¶ *Then ſhall be ſaid, all kneeling,*

OUr Father which art in heaven: Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation, But deliver us from evil. *Amen.*

¶ *Then ſhall the Prieſt ſay,*

WE yield thee hearty thanks, moſt merciful Father, that it hath pleaſed thee to regenerate *this Infant* with thy holy Spirit, to receive *him* for thine own *child* by adoption, and to incorporate *him* into thy holy Church. And humbly we beſeech thee to grant, that *he* being dead unto ſin, and living unto righteouſneſs, and being buried with Chriſt in his death, may crucifie the old man, and utterly aboliſh the whole body of ſin, and that as *he is* made *partaker* of the death of thy Son, *he* may alſo be *partaker* of his reſurrection; ſo that finally with the reſidue of thy holy Church, *he* may be *an inheritor* of thine everlaſting kingdom, through Chriſt our Lord. *Amen.*

¶ *Then all ſtanding up, the Prieſt ſhall ſay to the Godfathers and Godmothers this exhortation following.*

FOraſmuch as *this child* hath promiſed by you *his* ſureties, to renounce the devil and all his works, to believe in God, and to ſerve him; ye muſt remember, that it is your parts and duties to ſee that *this Infant* be taught, ſo ſoon as *he* ſhall be able to learn, what a ſolemn vow, promiſe and profeſſion *he hath* here made by you. And that *he* may know theſe things the better, ye ſhall call upon *him* to hear Sermons, and chiefly ye ſhall provide that *he* may learn the Creed, the Lords Prayer, and the ten Commandments in the vulgar tongue, and all other things which a Chriſtian ought to know and believe to his ſouls health; and that *this* child may be vertuouſly brought up to lead a godly and a Chriſtian life; remembring always that baptiſm doth repreſent unto us our profeſſion, which is, to follow the example of our Saviour Chriſt, and to be made like unto him; that as he died and roſe again for us; ſo ſhould we who are baptized, die from ſin, and riſe again unto righteouſneſs, continually mortifying all our evil and corrupt affections, and daily proceeding in all vertue and godlineſs of living.

¶ *Then ſhall he add and ſay,*

YE are to take care that *this child* be brought to the Biſhop to be confirmed by him, ſo ſoon as *he* can ſay the Creed, the Lords Prayer, and the ten

Commandments in the vulgar Tongue, and be further inſtructed in the Church Catechiſm ſet forth for that purpoſe.

IT is certain by Gods word, that children which are baptized, dying before they commit actual ſin, are undoubtedly ſaved.

TO take away all ſcruple concerning the uſe of the ſign of the Croſs in Baptiſm, the true Explication thereof, and the juſt reaſons for the retaining of it, may be ſeen in the thirtieth Canon, firſt publiſhed in the year MDCIV.

The Miniſtration of Private Baptiſm of Children in Houſes.

¶ *THe Curates of every Pariſh ſhall often admoniſh the people, that they defer not the Baptiſm of their children longer then the firſt or ſecond Sunday next after their birth, or other Holiday falling between, unleſs upon a great and reaſonable cauſe, to be approved by the Curate.*

¶ *And alſo they ſhall warn them, that without like great cauſe and neceſſity they procure not their children to be baptized at home in their houſes; But when need ſhall compel them ſo to do, then Baptiſm ſhall be adminiſtred on this faſhion.*

¶ *Firſt let the Miniſter of the Pariſh (or in his abſence any other lawful Miniſter that can be procured) with them that are preſent, call upon God, and ſay the Lords Prayer, and ſo many of the Collects appointed to be ſaid before in the Form of Publick Baptiſm, as the time and preſent exigence will ſuffer: And then the childe being named by ſome one that is preſent, the Miniſter ſhall pour water upon it, ſaying theſe words;*

NI baptize thee in the Name of the Father, and of the Son, and of the holy Ghoſt. *Amen.*

¶ *Then all kneeling down, the Miniſter ſhall give thanks unto God, and ſay,*

WE yield thee hearty thanks, moſt merciful Father, that it hath pleaſed thee to regenerate this infant with thy holy Spirit; to receive *him* for thine own childe by adoption, and to incorporate *him* into thy holy Church. And we humbly beſeech thee to grant, that as *he* is now made partaker of the death of thy Son, ſo *he* may be alſo of his reſurrection: And that finally with the reſidue of thy Saints *he* may inherit thine everlaſting Kingdom, through the ſame thy Son Jeſus Chriſt our Lord. *Amen.*

¶ *And let them not doubt, but that the childe ſo baptized is lawfully and ſufficiently baptized, and ought not to be baptized again. Yet nevertheleſs, if the childe which is after this ſort baptized, do afterward live, it is expedient that it be brought into the Church, to the intent that if the Miniſter of the ſame Pariſh did himſelf baptize that childe, the Congregation may be certified of the true form of Baptiſm, by him privately before uſed: In which caſe he ſhall ſay thus;*

I certifie you, that according to the due and preſcribed order of the Church, *at ſuch a time*, and *at ſuch a place*, before divers witneſſes I baptized this child.

¶ *BUt if the childe were baptized by any other lawful Miniſter, then the Miniſter of the Pariſh where the child was born or chriſtned, ſhall examine and try whether the childe be lawfully baptized, or no. In which caſe, if thoſe that bring any childe to the Church, do anſwer that the ſame childe is already baptized, then ſhall the Miniſter examine them further, ſaying,*

BY whom was this childe baptized?

Who was preſent when this childe was baptized?

Becauſe ſome things eſſential to this ſacrament may happen to be omitted through fear or haſte, in ſuch times of extremity; therefore I demand further of you,

With what matter was this child baptized?

With what words was this child baptized?

¶ *And if the Miniſter ſhall finde by the anſwers of ſuch as bring the childe, that all things were done as they ought to be; then ſhall not he Chriſten the childe again, but ſhall receive him as one of the flock of true Chriſtian people, ſaying thus.*

I

I Certifie you, that in this caſe all is well done, and according unto due order, concerning the baptizing of this childe; who being born in original ſin, and in the wrath of God, is now by the laver of Regeneration in Baptiſm received into the number of the children of God, and heirs of everlaſting life: For our Lord Jeſus Chriſt doth not deny his grace and mercy unto ſuch infants, but moſt lovingly doth call them unto him, as the holy Goſpel doth witneſs to our comfort on this wiſe.

The Goſpel. S. Mark 10.13.

THey brought young children to Chriſt, that he ſhould touch them, and his diſciples rebuked thoſe that brought them. But when Jeſus ſaw it, he was much diſpleaſed, and ſaid unto them, Suffer the little children to come unto me, and forbid them not: for of ſuch is the kingdom of God. Verily I ſay unto you, whoſoever ſhall not receive the kingdom of God as a little child, he ſhall not enter therein. And he took them up in his arms, put his hands upon them, and bleſſed them.

¶ *After the Goſpel is read, the Miniſter ſhall make this brief exhortation upon the words of the Goſpel.*

BEloved, ye hear in this Goſpel the words of our Saviour Chriſt, that he commanded the children to be brought unto him, how he blamed thoſe that would have kept them from him; how he exhorted all men to follow their innocency. Ye perceive how by his outward geſture and deed he declared his good will toward them; for he embraced them in his arms, he laid his hands upon them, and bleſſed them. Doubt ye not therefore, but earneſtly believe, that he hath likewiſe favourably received this preſent infant, that he hath embraced *him* with the arms of his mercy, and (as he hath promiſed in his holy word) will give unto *him* the bleſſing of eternal life, and make *him* partaker of his everlaſting kingdom. Wherefore we being thus perſwaded of the good will of our heavenly Father, declared by his Son Jeſus Chriſt towards this infant, let us faithfully and devoutly give thanks unto him, and ſay the Prayer which the Lord himſelf taught us.

OUr Father which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation; but deliver us from evil. Amen.

ALmighty and everlaſting God, heavenly Father, we give thee humble thanks, that thou haſt vouchſafed to call us to the knowledge of thy grace and faith in thee: Increaſe this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to this infant, that *he* being born again, and being made an heir of everlaſting ſalvation, through our Lord Jeſus Chriſt, may continue thy ſervant, and attain thy promiſe, through the ſame our Lord Jeſus Chriſt thy Son, who liveth and reigneth with thee and the holy Spirit, now and for ever. *Amen.*

¶ *Then ſhall the Prieſt demand the name of the childe, which being by the Godfathers and Godmothers pronounced, the Miniſter ſhall ſay,*

DOſt thou in the name of this childe renounce the devil and all his works, the vain pomp and glory of this world, with all covetous deſires of the ſame, and the carnal deſires of the fleſh, ſo that thou wilt not follow, nor be led by them?

Anſwer.

I renounce them all.

Miniſter.

DOſt thou believe in God the Father Almighty, maker of heaven and earth;

And in Jeſus Chriſt his only begotten Son our Lord? and that he was conceived by the holy Ghoſt, born of the Virgin Mary; that he ſuffered under Pontius Pilate, was crucified, dead and buried; that he went down into hell, and alſo did riſe again the third day; that he aſcended into heaven, and ſitteth at the right hand of God the Father Almighty: and from thence ſhall come again at the end of the world to judge the quick and the deed?

And doſt thou believe in the holy Ghoſt, the holy Catholick Church, the Communion of Saints, the remiſſion of ſins, the reſurrection of the fleſh, and everlaſting life after death?

Anſwer.

All this I ſtedfaſtly believe.

Miniſter.

WIlt thou then obediently keep Gods holy will and Commandments, and walk in the ſame all the days of thy life?

Anſwer.

I will.

Then the Prieſt ſhall ſay.

WE receive this childe into the congregation of Chriſts flock, and do * ſign *him* with the ſign of the croſs, in token that hereafter *he* ſhall not be aſhamed to confeſs the faith of Chriſt crucified, and manfully to fight under his banner againſt ſin, the world, and the devil, and to continue Chriſts faithful ſouldier and ſervant unto *his* lives end. *Amen.*

*The Prieſt ſhall make a croſs upon the childs fore-head.

¶ *Then ſhall the Prieſt ſay.*

SEeing now, dearly beloved brethren, that this child is by baptiſm regenerate and grafted into the body of Chriſts Church, let us give thanks unto Almighty God for theſe benefits, and with one accord make our prayers unto him, that *he* may lead the reſt of *his* life according to this beginning.

¶ *Then ſhall the Prieſt ſay.*

WE yield thee moſt hearty thanks, moſt merciful Father, that it hath pleaſed thee to regenerate this infant with thy holy Spirit, to receive *him* for thine own childe by adoption, and to incorporate *him* into thy holy Church. And humbly we beſeech thee to grant, that *he* being dead unto ſin, and living unto righteouſneſs, and being buried with Chriſt in his death, may crucifie the old man, and utterly aboliſh the whole body of ſin, and that as *he* is made partaker of the death of thy Son, *he* may alſo be partaker of his reſurrection; ſo that finally with the reſidue of thy holy Church, *he* may be an inheritour of thine everlaſting Kingdom, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then all ſtanding up, the Miniſter ſhall make this exhortation to the Godfathers and Godmothers.*

FOraſmuch as this childe hath promiſed by you *his* ſureties, to renounce the devil and all his works, to believe in God, and to ſerve him; ye muſt remember that it is your parts and duties, to ſee that this infant be taught, ſo ſoon as *he* ſhall be able to learn, what a ſolemn vow, promiſe and profeſſion *he* hath made by you. And that *he* may know theſe things the better, ye ſhall call upon *him* to hear Sermons, and chiefly ye ſhall provide that *he* may learn the Creed, the Lords Prayer, and the Ten Commandments in the vulgar tongue, and all other things which a Chriſtian ought to know and believe to his ſouls health; and that this childe may be vertuouſly brought up to lead a godly and a Chriſtian life; remembring alway, that Baptiſm doth repreſent unto us our profeſſion, which is to follow the example of our Saviour Chriſt, and be made like unto him; that as he died and roſe again for us; ſo ſhould we who are baptized, die from ſin, and riſe again unto righteouſneſs, continually mortifying all our evil and corrupt affections, and daily proceeding in all vertue and godlineſs of living.

¶ *But if they which bring the infant to the Church do make ſuch uncertain anſwers to the Prieſts queſtions, as that it cannot appear that the childe was baptized with water, In the Name of the Father, and of the Son, and of the holy Ghoſt (which are eſſential parts of Baptiſm) then let the Prieſt baptize it in the form before appointed for Publick Baptiſm of Infants; ſaving that at the dipping of the childe in the Font, he ſhall uſe this form of words.*

IF thou art not already baptized, *N.* I baptize thee, In the Name of the Father, and of the Son, and of the holy Ghoſt, Amen.

The

The Miniſtration of Baptiſm to ſuch as are of Riper years, and able to anſwer for themſelves.

¶ *When any ſuch perſons as are of Riper years are to be baptized, timely notice ſhall be given to the Biſhop, or whom he ſhall appoint for that purpoſe, a week before at the leaſt, by the Parents, or ſome other diſcreet perſons; that ſo due care may be taken for their examination, whether they be ſufficiently inſtructed in the Principles of the Chriſtian Religion; and that they may be exhorted to prepare themſelves with Prayers and Faſting for the receiving of this holy Sacrament.*

¶ *And if they ſhall be found fit, then the Godfathers and Godmothers (the people being aſſembled upon the Sunday or Holiday appointed) ſhall be ready to preſent them at the Font immediately after the ſecond Leſſon, either at Morning or Evening Prayer, as the Curate in his diſcretion ſhall think fit.*

¶ *And ſtanding there, the Prieſt ſhall ask whether any of the perſons here preſented, be baptized, or no: If they ſhall anſwer,* No, *then ſhall the Prieſt ſay thus.*

DEarly beloved; Foraſmuch as all men are conceived and born in ſin, (and that which is born of the fleſh, is fleſh) and they that are in the fleſh cannot pleaſe God, but live in ſin, committing many actual tranſgreſſions; and that our Saviour Chriſt ſaith, None can enter into the kingdom of God, except he be regenerate and born anew of water, and of the holy Ghoſt: I beſeech you to call upon God the Father, through our Lord Jeſus Chriſt, that of his bounteous goodneſs he will grant to *theſe perſons* that which by nature *they* cannot have, that *they* may be baptized with water and the holy Ghoſt, and received into Chriſts holy Church, and be made lively *members* of the ſame.

¶ *Then ſhall the Prieſt ſay.*

Let us pray.

(¶ *And here all the Congregation ſhall kneel.*)

ALmighty and everlaſting God, who of thy great mercy didſt ſave Noah and his family in the Ark from periſhing by water, and alſo didſt ſafely lead the children of Iſrael thy people through the Red ſea, figuring thereby thy holy baptiſm; and by the baptiſm of thy welbeloved Son Jeſus Chriſt in the river Jordan, didſt ſanctifie the element of water to the myſtical waſhing away of ſin: We beſeech thee for thine infinite mercies, that thou wilt mercifully look upon *theſe* thy *ſervants*; waſh *them* and ſanctifie *them* with the holy Ghoſt, that *they* being delivered from thy wrath, may be received into the ark of Chriſts Church; and being ſtedfaſt in faith, joyful through hope, and rooted in charity, may ſo paſs the waves of this troubleſom world, that finally *they* may come to the land of everlaſting life; there to reign with thee world without end, through Jeſus Chriſt our Lord. *Amen.*

ALmighty and immortal God, the aid of all that need, the helper of all that flee to thee for ſuccour, the life of them that believe, and the reſurrection of the dead; We call upon thee for *theſe* perſons, that *they* coming to thy holy baptiſm, may receive remiſſion of *their* ſins by ſpiritual regeneration. Receive *them*, O Lord, & as thou haſt promiſed by thy wel-beloved Son, ſaying, Ask, and ye ſhall receive; ſeek, and ye ſhall finde; Knock, and it ſhall be opened unto you: So give now unto us that ask; let us that ſeek find; open the gate unto us that knock, that *theſe perſons* may enjoy the everlaſting benediction of thy heavenly waſhing, and may come to the eternal kingdom which thou haſt promiſed by Chriſt our Lord. *Amen.*

¶ *Then ſhall the people ſtand up, and the Prieſt ſhall ſay.*

Hear the words of the Goſpel written by Saint John, in the third Chapter, beginning at the firſt verſe.

3. John 1. THere was a man of the Phariſees, named Nicodemus, a ruler of the Jews. The ſame came to Jeſus by night, and ſaid unto him, Rabbi, we know that thou art a teacher come from God; for no man can do theſe miracles that thou doſt, except God be with him. Jeſus anſwered and ſaid unto him, Verily, verily I ſay unto thee, Except a man be born again, he cannot ſee the kingdom of God. Nicodemus ſaith unto him, How can a man be born when he is old? Can he enter the ſecond time into his mothers womb, and be born? Jeſus anſwered, Verily, verily I ſay unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the fleſh, is fleſh; and that which is born of the Spirit, is ſpirit. Marvel not that I ſaid unto thee, Ye muſt be born again. The wind bloweth where it liſteth, and thou heareſt the ſound thereof; but canſt not tell whence it cometh, and whither it goeth: ſo is every one that is born of the Spirit.

¶ *After which he ſhall ſay this exhortation following.*

BEloved, ye hear in this Goſpel the expreſs words of our Saviour Chriſt, that except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Whereby ye may perceive the great neceſſity of this Sacrament, where it may be had. Likewiſe immediately before his aſcenſion into heaven (as we read in the laſt Chapter of Saint Marks Goſpel,) he gave command to his diſciples, ſaying, Go ye into all the world, and preach the Goſpel to every creature. He that believeth and is baptized, ſhall be ſaved; but he that believeth not ſhall be damned. Which alſo ſheweth unto us the great benefit we reap thereby. For which cauſe Saint Peter the Apoſtle, when upon his firſt preaching of the Goſpel many were pricked at the heart, and ſaid to him and the reſt of the Apoſtles, Men and brethren, what ſhall we do? replied and ſaid unto them, Repent and be baptized every one of you for the remiſſion of ſins, and ye ſhall receive the gift of the holy Ghoſt. For the promiſe is to you and your children, and to all that are afar off, even as many as the Lord our God ſhall call. And with many other words exhorted he them, ſaying, Save your ſelves from this untoward generation. For (as the ſame Apoſtle teſtifieth in another place) even baptiſm doth alſo now ſave us, (not the putting away of the filth of the fleſh, but the anſwer of a good conſcience towards God) by the reſurrection of Jeſus Chriſt. Doubt ye not therefore, but earneſtly believe that he will favourably receive *theſe* preſent *perſons*, truly repenting and coming unto him by faith, that he will grant *them* remiſſion of *their* ſins, and beſtow upon *them* the holy Ghoſt; that he will give *them* the bleſſing of eternal life, and make *them partakers* of his everlaſting kingdom.

Wherefore we being thus perſwaded of the good will of our heavenly Father towards *theſe perſons*, declared by his Son Jeſus Chriſt; let us faithfully and devoutly give thanks to him, and ſay,

ALmighty and everlaſting God, heavenly Father, we give thee humble thanks, for that thou haſt vouchſafed to call us to the knowledge of thy grace and faith in thee: Increaſe this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to *theſe perſons*, that *they* may be born again, and be made *heirs* of everlaſting ſalvation, through our Lord Jeſus Chriſt, who liveth and reigneth with thee and the holy Spirit, now and for ever. *Amen.*

¶ *Then ſhall the Prieſt ſpeak to the* perſons *to be baptized on this wiſe.*

WEl-beloved, who are come hither deſiring to receive holy Baptiſm, ye have heard how the congregation hath prayed, that our Lord Jeſus Chriſt would

would vouchſafe to receive you, and bleſs you, to releaſe you of your ſins, to give you the kingdom of heaven, and everlaſting life. *Ye* have heard alſo that our Lord Jeſus Chriſt hath promiſed in his holy word to grant all thoſe things that we have prayed for: which promiſe he for his part will moſt ſurely keep and perform.

Wherefore after this promiſe made by Chriſt, ye muſt alſo faithfully for your part, promiſe in the preſence of theſe your witneſſes, and this whole congregation, that *ye* will renounce the devil and all his works, and conſtantly believe Gods holy word, and obediently keep his Commandments.

¶ *Then ſhall the Prieſt demand of each of the perſons to be baptized ſeverally, theſe queſtions following.*

Queſtion.

DOſt thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous deſires of the ſame, and the carnal deſires of the fleſh, ſo that thou wilt not follow nor be led by them?

Anſwer.

I renounce them all.

Queſtion.

DOſt thou believe in God the Father Almighty, maker of heaven and earth?

And in Jeſus Chriſt his only begotten Son our Lord? and that he was conceived by the holy Ghoſt; born of the Virgin Mary; that he ſuffered under Pontius Pilate; was crucified, dead and buried; that he went down into hell, and alſo did riſe again the third day; that he aſcended into heaven, and ſitteth at the right hand of God the Father Almighty: and from thence ſhall come again at the end of the world to judge the quick and the dead?

And doſt thou believe in the holy Ghoſt; The holy Catholick Church; The Communion of Saints; The remiſſion of ſins; The reſurrection of the fleſh; and everlaſting life after death?

Anſwer.

All this I ſtedfaſtly believe.

Queſtion.

WIlt thou be baptized in this faith?

Anſwer.

That is my deſire.

Queſtion.

WIlt thou then obediently keep Gods holy will and commandments, and walk in the ſame all the days of thy life?

Anſwer.

I will endeavour ſo to do, God being my helper.

¶ *Then ſhall the Prieſt ſay,*

OMerciful God, grant that the old Adam in *theſe perſons* may be ſo buried, that the new man may be raiſed up in *them*. *Amen*.

Grant that all carnal affections may die in *them*, and that all things belonging to the Spirit, may live and grow in *them*. *Amen*.

Grant that *they* may have power and ſtrength to have victory, and to triumph againſt the devil, the world, and the fleſh. *Amen*.

Grant that *they* being here dedicated to thee by our office and miniſtry, may alſo be indued with heavenly vertues, and everlaſtingly rewarded, through thy mercy, O bleſſed Lord God, who doſt live and govern all things, world without end. *Amen*.

ALmighty everliving God, whoſe moſt dearly beloved Son Jeſus Chriſt, for the forgiveneſs of our ſins, did ſhed out of his moſt precious ſide both water and blood, and gave commandment to his diſciples, that they ſhould go teach all nations, and baptize them in the Name of the Father, and of the Son, and of the holy Ghoſt; Regard, we beſeech thee, the ſupplications of this congregation, ſanctifie this water to the myſtical waſhing away of ſin: and grant that *the perſons* now to be baptized therein, may receive the fulneſs of thy grace, and ever remain in the number of thy faithful and elect children, through Jeſus Chriſt our Lord. *Amen*.

¶ *Then ſhall the Prieſt take each perſon to be baptized by the right hand, and placing him conveniently by the Font, according to his diſcretion, ſhall ask the Godfathers and Godmothers the name; and then ſhall dip him in the water, or pour water upon him, ſaying,*

N. I baptize thee in the Name of the Father, and of the Son, and of the holy Ghoſt. *Amen.*

¶ *Then the Prieſt ſhall ſay,*

* *Here the Prieſt ſhall make a croſs upon the perſons fore-head.*

WE receive this perſon into the congregation of Chriſts flock, and * do ſign *him* with the ſign of the croſs, in token that hereafter *he* ſhall not be aſhamed to confeſs the faith of Chriſt crucified, and manfully to fight under his banner, againſt ſin, the world, and the devil, and to continue Chriſts faithful ſouldier and ſervant unto *his* lives end. *Amen.*

¶ *Then ſhall the Prieſt ſay,*

SEeing now, dearly beloved brethren, that *theſe perſons* are regenerate and grafted into the body of Chriſts Church, let us give thanks unto Almighty God for theſe benefits, and with one accord make our prayers unto him, that *they* may lead the reſt of *their* life according to this beginning.

¶ *Then ſhall be ſaid the Lords Prayer, all kneeling,*

OUr Father which art in heaven: Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation, But deliver us from evil. *Amen.*

WE yield thee humble thanks O heavenly Father, that thou haſt vouchſafed to call us to the knowledge of thy grace and faith in thee; Increaſe this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to *theſe perſons*, that being now born again, and made *heirs* of everlaſting ſalvation through our Lord Jeſus Chriſt, *they* may continue thy *ſervants*, and attain thy promiſes, through the ſame Lord Jeſus Chriſt thy Son, who liveth and reigneth with thee in the unity of the ſame holy Spirit everlaſtingly. *Amen.*

¶ *Then all ſtanding up, the Prieſt ſhall uſe this exhortation following; ſpeaking to the Godfathers and Godmothers firſt.*

FOraſmuch as *theſe perſons* have promiſed in your preſence to renounce the devil and all his works, to believe in God, and to ſerve him; ye muſt remember, that it is your part and duty to put *them* in mind what a ſolemn vow, promiſe and profeſſion *they have* now made before this Congregation, and eſpecially before you *their* choſen witneſſes. And ye are alſo to call upon *them* to uſe all diligence to be rightly inſtructed in Gods holy word, that ſo *they* may grow in grace, and in the knowledge of our Lord Jeſus Chriſt, and live godly, righteouſly and ſoberly in this preſent world.

(¶ *And then, ſpeaking to the new baptized perſons, he ſhall proceed, and ſay.*)

ANd as for you, who have now by Baptiſm put on Chriſt, it is your part and duty alſo, being made the children of God, and of the light by faith in Jeſus Chriſt, to walk anſwerably to your Chriſtian calling, and as becometh the children of light: remembring always that Baptiſm repreſenteth unto us our profeſſion; which is, to follow the example of our Saviour Chriſt, and to be made like unto him; that as he died, and roſe again for us; ſo ſhould we who are baptized, die from ſin, and riſe again unto righteouſneſs, continually mortifying all our evil and corrupt affections, and daily proceeding in all vertue and godlineſs of living.

¶ *It is expedient that every perſon thus baptized ſhould be confirmed by the Biſhop ſo ſoon after his baptiſm as conveniently may be; that ſo he may be admitted to the holy Communion.*

¶ *If*

¶ *If any persons not baptized in their infancy, shall be brought to be baptized before they come to years of discretion to answer for themselves; it may suffice to use the Office of Publick Baptism of infants, or (in case of extream danger) the Office for Private Baptism, onely changing the word* (Infant) *for* (Child *or* Person) *as occasion requireth.*

A Catechism, that is to say, an Instruction to be learned of every person, before he be brought to be confirmed by the Bishop.

Question.

WHat is your name?

Answer.

N. or M.

Question.

Who gave you this name?

Answer.

My Godfathers and Godmothers in my Baptism, wherein I was made a member of Christ, the Child of God, and an inheritor of the kingdom of heaven.

Question.

What did your Godfathers and Godmothers then for you?

Answer.

They did promise and vow three things in my name. First, that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh. Secondly, that I should believe all the articles of the Christian faith. And thirdly, that I should keep Gods holy will and commandments, and walk in the same all the days of my life.

Question.

Dost thou not think that thou art bound to believe, and to do as they have promised for thee?

Answer.

Yes verily; and by Gods help so I will; And I heartily thank our heavenly Father, that he hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray unto God to give me his grace, that I may continue in the same unto my lives end.

Catechist.

Rehearse the Articles of thy belief.

Answer.

I Believe in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his onely Son our Lord, Who was conceived by the holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead and buried, He descended into hell, The third day he rose again from the dead, He ascended into heaven, And sitteth at the right hand of God the Father Almighty: From thence he shall come to judge the quick and the dead.

I believe in the holy Ghost, The holy Catholick Church, The Communion of Saints, The forgiveness of sins, The resurrection of the body, And the life everlasting. Amen.

Question.

What dost thou chiefly learn in these Articles of thy belief?

Answer.

First, I learn to believe in God the Father, who hath made me, and all the world.

Secondly, in God the Son, who hath redeemed me, and all mankind.

Thirdly, in God the holy Ghost, who sanctifieth me, and all the elect people of God.

Question.

You said that your Godfathers and Godmothers did promise for you, that you should keep Gods Commandments. Tell me how many there be?

Answer.

Ten.

Question.

Which be they?

Answer.

THe same which God spake in the twentieth Chapter of Exodus, saying,

ing, I am the Lord, thy God, who brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have none other Gods, but me.

II. Thou shalt not make to thy self any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God, am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.

III. Thou shalt not take the Name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his Name in vain.

IV. Remember that thou keep holy the Sabbath day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of of work, thou, and thy son and thy daughter, thy man-servant, and thy maid-servant, thy cattel, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

V. Honour thy father & thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

VI. Thou shalt do no murther.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

Question.

What dost thou chiefly learn by these commandments?

Answer.

I learn two things: my duty towards God, and my duty towards my neighbour.

Question.

What is thy duty towards God?

Answer.

My duty towards God, is to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my soul, and with all my strength; to worship him, to give him thanks, to put my whole trust in him, to call upon him, to honour his holy Name and his Word; and to serve him truly all the days of my life.

Question.

What is thy duty towards thy neighbour?

Answer.

My duty towards my neighbour, is to love him as my self, and to do to all men, as I would they should do unto me. To love, honour and succour my father and mother. To honour and obey the King, and all that are put in authority under him. To submit my self to all my governours, teachers, spiritual pastours and masters. To order my self lowly and reverently to all my betters. To hurt no body by word, or deed. To be true and just in all my dealing. To bear no malice nor hatred in my heart. To keep my hands from picking and stealing, and my tongue from evil speaking, lying and slandering. To keep my body in temperance, soberness, and chastity. Not to covet nor desire other mens goods: but to learn and labour truly to get mine own living, and to do my duty in that state of life, unto which it shall please God to call me.

Catechist.

My good child, know this, that thou art not able to do these things of thy self, nor to walk in the commandments of God, and to serve him without his special grace, which thou must learn at all times to call for by diligent prayer. Let me hear therefore if thou canst say the Lords Prayer.

Answer.

OUr Father which art in heaven; Hallowed be thy Name. Thy kingdom come.

come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation; but deliver us from evil. Amen.

Queſtion.

VVhat deſireſt thou of God in this prayer?

Anſwer.

I deſire my Lord God our heavenly Father, who is the giver of all goodneſs, to ſend his grace unto me, and to all people, that we may worſhip him, ſerve him, and obey him as we ought to do. And I pray unto God, that he will ſend us all things that be needfull both for our ſouls and bodies; and that he will be merciful unto us, and forgive us our ſins; and that it will pleaſe him to ſave and defend us in all dangers ghoſtly and bodily; and that he will keep us from all ſin and wickedneſs, and from our ghoſtly enemy, and from everlaſting death. And this I truſt he will do of his mercy and goodneſs, through our Lord Jeſus Chriſt. And therefore I ſay, Amen. So be it.

Queſtion.

HOw many Sacraments hath Chriſt ordained in his Church?

Anſwer.

Two only, as generally neceſſary to ſalvation, that is to ſay, Baptiſm, and the Supper of the Lord.

Queſtion.

VVhat meaneſt thou by this word *Sacrament*?

Anſwer.

I mean an outward and viſible ſign of an inward and ſpiritual grace given unto us, ordained by Chriſt himſelf, as a means whereby we receive the ſame, and a pledge to aſſure us thereof.

Queſtion.

How many parts are there in a Sacrament?

Anſwer.

Two: the outward viſible ſign, and the inward ſpiritual grace.

Queſtion.

VVhat is the outward viſible ſign or form in Baptiſm?

Anſwer.

Water: wherein the perſon is baptized, *In the Name of the Father, and of the Son, and of the holy Ghoſt.*

Queſtion.

What is the inward and ſpiritual grace?

Anſwer.

A death unto ſin, and a new birth unto righteouſneſs: for being by nature born in ſin, and the children of wrath, we are hereby made the children of grace.

Queſtion.

What is required of perſons to be baptized?

Anſwer.

Repentance, whereby they forſake ſin, and faith, whereby they ſtedfaſtly believe the promiſes of God, made to them in that Sacrament.

Queſtion.

Why then are infants baptized, when by reaſon of their tender age they cannot perform them?

Anſwer.

Becauſe they promiſe them both by their ſureties: which promiſe, when they come to age, themſelves are bound to perform.

Queſtion.

Why was the Sacrament of the Lords Supper ordained?

Anſwer.

For the continual remembrance of the ſacrifice of the death of Chriſt, and of the benefits which we receive thereby.

Queſtion.

VVhat is the outward part or ſign of the Lords Supper?

Anſwer.

Bread and wine, which the Lord hath commanded to be received.

Queſtion.

What is the inward part, or thing ſignified?

Anſwer.

The body and blood of Chriſt, which are verily and indeed taken and received by the faithful in the Lords Supper.

Queſtion.

VVhat are the benefits whereof we are partakers thereby?

Anſwer.

The ſtrengthning and refreſhing of our ſouls

ſouls by the body and blood of Chriſt, as our bodies are by the bread and wine.

Queſtion.

What is required of them who come to the Lords Supper.

Anſwer.

To examine themſelves, whether they repent them truly of their former ſins, ſtedfaſtly purpoſing to lead a new life; have a lively faith in Gods mercy through Chriſt, with a thankful remembrance of his death; and be in charity with all men.

¶ *The Curate of every Pariſh ſhall diligently upon Sundays and Holy-days, after the ſecond Leſſon at Evening Prayer, openly in the Church inſtruct and examine ſo many children of his Pariſh ſent unto him, as he ſhall think convenient, in ſome part of this Catechiſm.*

¶ *And all Fathers, Mothers, Maſters and Dames, ſhall cauſe their children, ſervants and prentices (which have not learned their Catechiſm) to come to the Church at the time appointed, and obediently to hear, and be ordered by the Curate, until ſuch time as they have learned all that is here appointed for them to learn.*

¶ *So ſoon as children are come to a competent age, and can ſay in their mother tongue the Creed, the Lords Prayer, and the ten Commandments; and alſo can anſwer to the other queſtions of this ſhort Catechiſm; they ſhall be brought to the Biſhop. And every one ſhall have a Godfather, or a Godmother, as a witneſs of their Confirmation.*

¶ *And whenſoever the Biſhop ſhall give knowledge for children to be brought unto him for their Confirmation, the Curate of every Pariſh ſhall either bring, or ſend in writing, with his hand ſubſcribed thereunto, the names of all ſuch perſons within his Pariſh, as he ſhall think fit to be preſented to the Biſhop to be confirmed. And, if the Biſhop approve of them, he ſhall confirm them in manner following.*

The Order of Confirmation, or laying on of hands upon thoſe that are baptized and come to years of diſcretion.

¶ *Upon the day appointed, all that are to be then confirmed, being placed, and ſtanding in order before the Biſhop; he (or ſome other Miniſter appointed by him) ſhall read this Preface following.*

TO the end that Confirmation may be miniſtred to the more edifying of ſuch as ſhall receive it, the Church hath thought good to order, That none hereafter ſhall be Confirmed, but ſuch as can ſay the Creed, the Lords Prayer, and the ten Commandments; and can alſo anſwer to ſuch other queſtions, as in the ſhort Catechiſm are contained; Which Order is very convenient to be obſerved, to the end, that children being now come to the years of diſcretion, and having learned what their Godfathers and Godmothers promiſed for them in Baptiſm, they may themſelves with their own mouth and conſent openly before the Church ratifie and confirm the ſame; and alſo promiſe that by the grace of God they will evermore endeavour themſelves faithfully to obſerve ſuch things as they by their own confeſſion have aſſented unto.

¶ *Then ſhall the Biſhop ſay,*

DO ye here in the preſence of God and of this congregation renew the ſolemn promiſe and vow that was made in your name at your Baptiſm; ratifying and confirming the ſame in your own perſons, and acknowledging your ſelves bound to believe and to do all thoſe things, which your Godfathers and Godmothers then undertook for you?

¶ *And every one ſhall audibly anſwer,*

I do.

The Biſhop.

OUr help is in the Name of the Lord;

Anſwer.

Who hath made heaven and earth.

Biſhop.

Bleſſed be the Name of the Lord,

Anſwer.

Henceforth world without end.

Biſhop.

Lord, hear our prayers.

Anſwer.

And let our cry come unto thee.

Biſhop.

Let us pray.

ALmighty and everliving God, who haſt vouchſafed to regenerate theſe thy ſervants by water and the holy Ghoſt, and haſt given unto them forgiveneſs of all their ſins; Strengthen them, we beſeech thee, O Lord, with the holy Ghoſt the Comforter, and daily increaſe in them thy manifold gifts of grace; the ſpirit of wiſdom and underſtanding; the ſpirit of counſel and ghoſtly ſtrength; the ſpirit of knowledge and true godlineſs; and fill them, O Lord, with the ſpirit of thy holy fear, now and for ever. *Amen.*

¶ *Then all of them in order kneeling before the Biſhop, he ſhall lay his hand upon the head of every one ſeverally, ſaying,*

DEfend, O Lord, this thy child [*or this thy ſervant*] with thy heavenly grace, that he may continue thine for ever; and daily increaſe in thy holy Spirit more and more, until he come unto thy everlaſting kingdom. Amen.

¶ *Then ſhall the Biſhop ſay.*

The Lord be with you.

Anſwer.

And with thy Spirit.

¶ *And (all kneeling down) the Biſhop ſhall add,*

Let us pray.

OUr Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation, But deliver us from evil. Amen.

¶ *And this Collect.*

ALmighty and everlaſting God, who makeſt us both to will and to do thoſe things that be good and acceptable unto thy divine Majeſty; We make our humble ſupplications unto thee for theſe thy ſervants, upon whom (after the example of thy holy Apoſtles) we have now laid our hands, to certifie them (by this ſign) of thy favour and gracious goodneſs towards them. Let thy Fatherly hand, we beſeech thee, ever be over them; let thy holy Spirit ever be with them; and ſo lead them in the knowledge and obedience of thy word, that in the end they may obtain everlaſting life, through our Lord Jeſus Chriſt, who with thee and the holy Ghoſt liveth and reigneth, ever one God, world without end. *Amen.*

OAlmighty Lord, and everlaſting God, vouchſafe we beſeech thee, to direct, ſanctifie and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments, that through thy moſt mighty protection, both here and ever, we may be preſerved in body and ſoul, through our Lord and Saviour Jeſus Chriſt. *Amen.*

¶ *Then the Biſhop ſhall bleſs them, ſaying thus,*

THe bleſſing of God Almighty, the Father, the Son, and the holy Ghoſt, be upon you, and remain with you for ever. *Amen.*

¶ *And there ſhall none be admitted to the holy Communion, until ſuch time as he be confirmed, or be ready and deſirous to be confirmed.*

¶ *First the Banns of all that are to be married together, muſt be publiſhed in the Church three ſeveral Sundays or Holidays, in the time of Divine Service, immediately before the ſentences for the Offertory, the Curate ſaying after the accuſtomed manner,*

I publiſh the Banns of marriage between *M.* of---and *N.* of-- If any of you know cauſe or juſt impediment, why theſe two perſons ſhould not be joyned together in holy Matrimony, ye are to declare it: This is the Firſt (*ſecond*, or *third*) time of asking.

¶ *And if the perſons that are to be married, dwell in divers Pariſhes, the Banns muſt be asked in both Pariſhes; and the Curate of the one Pariſh ſhall not ſolemnize Matrimony betwixt them, without a Certificate of the Banns being thrice asked, from the Curate of the other Pariſh.*

¶ *At the day and time appointed for ſolemnization of Matrimony, the perſons to be married ſhall come into the body of the Church with their friends and neighbours: And there ſtanding together, the man on the right hand, and the woman on the left, the Prieſt ſhall ſay,*

DEarly beloved, we are gathered together here in the ſight of God, and in the face of this congregation, to joyn together this man and this woman in holy Matrimony, which is an honourable eſtate inſtituted of God in the time of mans innocency, ſignifying unto us the myſtical union that is betwixt Chriſt and his Church, which holy eſtate Chriſt adorned and beautified with his preſence, and firſt miracle that he wrought in Cana of Galilee, and is commended of Saint Paul to be honourable among all men; and therefore is not by any to be enterprized, nor taken in hand unadviſedly, lightly, or wantonly, to ſatisfie mens carnal luſts and appetites, like brute beaſts that have no underſtanding; but reverently, diſcreetly, advisedly, ſoberly, and in the fear of God, duly conſidering the cauſes for which matrimony was ordained.

Firſt, it was ordained for the procreation of children, to be brought up in the fear and nurture of the Lord, and to the praiſe of his holy Name.

Secondly, it was ordained for a remedy againſt ſin, and to avoid fornication, that ſuch perſons as have not the gift of continency, might marry, and keep themſelves undefiled members of Chriſts body.

Thirdly, it was ordained for the mutual ſociety, help and comfort that the one ought to have of the other, both in proſperity and adverſity: into which holy eſtate theſe two perſons preſent come now to be joyned. Therefore if any man can ſhew any juſt cauſe why they may not lawfully be joyned together, let him now ſpeak, or elſe hereafter for ever hold his peace.

¶ *And alſo ſpeaking to the perſons that ſhall be married, he ſhall ſay,*

I Require & charge you both (as you will anſwer at the dreadful day of judgement, when the ſecrets of all hearts ſhall be diſcloſed) that if either of you know any impediment why ye may not be lawfully joyned together in matrimony, ye do now confeſs it. For be ye well aſſured, that ſo many as are coupled together otherwiſe then Gods word doth allow, are not joyned together by God, neither is their matrimony lawful.

¶ *At which day of marriage, if any man do alledge and declare any impediment why they may not be coupled together in Matrimony, by Gods law, or the laws of this Realm, and will be bound, and ſufficient ſureties with him, to the parties, or elſe put in a caution (to the full value of ſuch charges as the perſons*

to

to be married do thereby ſuſtain) to prove his allegation: Then the ſolemnization muſt be deferred until ſuch time as the truth be tryed.

¶ *If no impediment be alledged, then ſhall the Curate ſay unto the man,*

N. WIlt thou have this woman to thy wedded wife, to live together after Gods ordinance, in the holy eſtate of Matrimony? Wilt thou love her, comfort her, honour and keep her in ſickneſs and in health? and forſaking all other, keep thee onely unto her, ſo long as ye both ſhall live?

¶ *The man ſhall anſwer,*

I will.

¶ *Then ſhall the Prieſt ſay unto the woman,*

N. WIlt thou have this man to thy wedded husband, to live together after Gods ordinance, in the holy eſtate of Matrimony? Wilt thou obey him, ſerve him, love, honour and keep him in ſickneſs and in health, and forſaking all other, keep thee onely unto him, ſo long as ye both ſhall live?

¶ *The woman ſhall anſwer,*

I will.

¶ *Then ſhall the Miniſter ſay,*

Who giveth this woman to be married to this man?

¶ *Then ſhall they give their troth to each other in this manner.*

¶ *The Miniſter receiving the woman at her fathers or friends hands, ſhall cauſe the man with his right hand to take the woman by her right hand, and to ſay after him as followeth.*

I *N.* take thee *N.* to my wedded wife, to have and to hold, from this day forward, for better for worſe, for richer for poorer, in ſickneſs and in health, to love and to cheriſh, till death us do part, according to Gods holy ordinance: and thereto I plight thee my troth.

¶ *Then ſhall they looſe their hands, and the woman with her right hand taking the man by his right hand, ſhall likewiſe ſay after the Miniſter.*

I *N.* take thee *N.* to my wedded husband, to have and to hold from this day forward, for better for worſe, for richer for poorer, in ſickneſs and in health, to love, cheriſh, and to obey, till death us do part, according to Gods holy ordinance, and thereto I give thee my troth.

¶ *Then ſhall they again looſe their hands, and the man ſhall give unto the woman a ring, laying the ſame upon the book, with the accuſtomed duty to the Prieſt and Clerk. And the Prieſt taking the ring, ſhall deliver it unto the man, to put it upon the fourth finger of the womans left hand. And the man holding the ring there, and taught by the Prieſt, ſhall ſay,*

WIth this ring I thee wed, with my body I thee worſhip, and with all my worldly goods I thee endow: In the Name of the Father, and of the Son, and of the holy Ghoſt. Amen.

¶ *Then the man leaving the ring upon the fourth finger of the womans left hand, they ſhall both kneel down, and the Miniſter ſhall ſay,*

Let us pray.

O Eternal God, creator and preſerver of all mankind, giver of all ſpiritual grace, the author of everlaſting life, ſend thy bleſſing upon theſe thy ſervants, this man and this woman, whom we bleſs in thy Name; that as Iſaac and Rebecca lived faithfully together, ſo theſe perſons may ſurely perform and keep the vow and covenant betwixt them made (whereof this ring given and received is a token and pledge) and may ever remain in perfect love and peace together, and live according to thy laws, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall the Prieſt joyn their right hands together, and ſay,*

Thoſe whom God hath joyned together, let no man put aſunder.

¶ *Then ſhall the Miniſter ſpeak unto the people.*

FOraſmuch as *N.* and *N.* have conſented together in holy wedlock,

and

and have witneſſed the ſame before God and this company, and thereto have given and pledged their troth either to other, and have declared the ſame by giving and receiving of a ring, and by joyning of hands; I pronounce that they be man and wife together, in the Name of the Father, and of the Son, and of the holy Ghoſt. *Amen.*

¶ *And the Miniſter ſhall adde this bleſsing.*

GOd the Father, God the Son, God the holy Ghoſt bleſs, preſerve and keep you, the Lord mercifully with his favour look upon you, and ſo fill you with all ſpiritual benediction and grace, that ye may ſo live together in this life, that in the world to come ye may have life everlaſting. *Amen.*

¶ *Then the Miniſter or Clerks going to the Lords Table, ſhall ſay or ſing this Pſalm following.*

Beati omnes. Pſal. 128.

BLeſſed are all they that fear the Lord: and walk in his ways.

For thou ſhalt eat the labour of thine hands: O well is thee, and happy ſhalt thou be.

Thy wife ſhall be as the fruitful vine: upon the walls of thy houſe.

Thy children like the olive-branches: round about thy table.

Lo, thus ſhall the man be bleſſed: that feareth the Lord.

The Lord from out of Sion ſhall ſo bleſs thee: that thou ſhalt ſee Jeruſalem in proſperity all thy life long.

Yea, that thou ſhalt ſee thy childrens children: and peace upon Iſrael.

Glory be to the Father, and to the Son: and to the holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Or this Pſalm.*

Deus miſereatur. Pſal. 67.

GOd be merciful unto us, and bleſs us: and ſhew us the light of his countenance, and be merciful unto us.

That thy way may be known upon earth: thy ſaving health among all nations.

Let the people praiſe thee, O God: yea, let all the people praiſe thee.

O let the nations rejoyce and be glad: for thou ſhalt judge the folk righteouſly, and govern the nations upon earth.

Let the people praiſe thee, O God: let all the people praiſe thee.

Then ſhall the earth bring forth her increaſe: and God, even our own God ſhall give us his bleſſing.

God ſhall bleſs us: and all the ends of the world ſhall fear him.

Glory be to the Father, and to the Son: and to the holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *The Pſalm ended, and the man and the woman kneeling before the Lords Table, the Prieſt ſtanding at the Table and turning his face towards them ſhall ſay,*

Lord have mercy upon us.

Anſwer.

Chriſt have mercy upon us.

Miniſter.

Lord have mercy upon us.

OUr Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation: But deliver us from evil. Amen.

Miniſter.

O Lord ſave thy ſervant, and thy handmaid.

Anſwer.

Who put their truſt in thee.

Miniſter.

O Lord, ſend them help from thy holy place.

Anſwer.

And evermore defend them.

Miniſter.

Be unto them a tower of ſtrength,

Anſwer.

From the face of their enemy.

Miniſter.

O Lord, hear our prayer.

Anſwer.

Answer.

And let our cry come unto thee.

Minister.

O God of Abraham, God of Isaac, God of Jacob, bless these thy servants, and sow the seed of eternal life in their hearts, that whatsoever in thy holy word they shall profitably learn, they may indeed fulfil the same. Look, O Lord, mercifully upon them from heaven, and bless them. And as thou didst send thy blessing upon Abraham and Sarah, to their great comfort; so vouchsafe to send thy blessing upon these thy servants, that they obeying thy will, and alway being in safety under thy protection, may abide in thy love unto their lives end, through Jesus Christ our Lord. *Amen.*

¶ *This Prayer next following shall be omitted where the woman is past childbearing.*

O Merciful Lord and heavenly Father, by whose gracious gift mankind is increased; We beseech thee assist with thy blessing these two persons, that they may both be fruitful in procreation of children, and also live together so long in godly love and honesty; that they may see their children Christianly and vertuously brought up, to thy praise and honour, through Jesus Christ our Lord. *Amen.*

O God, who by thy mighty power hast made all things of nothing, who also (after other things set in order) didst appoint that out of man (created after thine own image and similitude) woman should take her beginning; and knitting them together, didst teach that it should never be lawful to put asunder those whom thou by matrimony hadst made one: O God, who hast consecrated the state of matrimony to such an excellent mystery, that in it is signified and represented the spiritual marriage and unity betwixt Christ and his Church; Look mercifully upon these thy servants, that both this man may love his wife, according to thy word (as Christ did love his spouse the Church, who gave himself for it, loving and cherishing it even as his own flesh) and also that this woman may be loving and amiable, faithful and obedient to her husband, and in all quietness, sobriety and peace, be a follower of holy and godly matrons. O Lord, bless them both, and grant them to inherit thy everlasting kingdom, through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Priest say,*

ALmighty God who at the beginning did create our first parents, Adam and Eve, and did sanctifie and joyn them together in marriage; Pour upon you the riches of his grace, sanctifie and bless you, that ye may please him both in body and soul, and live together in holy love unto your lives end. *Amen.*

¶ *After which, if there be no Sermon declaring the duties of man and wife, the Minister shall read as followeth.*

ALl ye that are married, or that intend to take the holy estate of matrimony upon you, hear what the holy Scripture doth say as touching the duty of husbands towards their wives, and wives towards their husbands.

Saint Paul in his Epistle to the Ephesians, the fifth Chapter, doth give this commandment to all married men. Husbands, love your wives, even as Christ also loved the Church, and gave himself for it, that he might sanctifie and cleanse it with the washing of water, by the word; that he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies; He that loveth his wife, loveth himself. For no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the Church. For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joyned unto his wife, and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the Church. Nevertheless, let every one of you in particular, so love his wife, even as himself. *Eph. 5. 25.*

Likewiſe the ſame Saint Paul writing to the Coloſſians, ſpeaketh thus to all men that are married. Husbands, love your wives, and be not bitter againſt them.

Col. 3. 19.

Hear alſo what Saint Peter the Apoſtle of Chriſt, who was himſelf a married man, ſaith unto them that are married. Ye Husbands, dwell with your wives according to knowledge, giving honour unto the wife, as unto the weaker veſſel, and as being heirs together of the grace of life, that your prayers be not hindred.

1 S. Pet. 3. 7.

Hitherto ye have heard the duty of the husband toward the wife. Now likewiſe, ye wives, hear and learn your duties toward your husbands, even as it is plainly ſet forth in holy Scripture.

Saint Paul in the aforenamed Epiſtle to the Epheſians, teacheth you thus. Wives, ſubmit your ſelves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Chriſt is the head of the Church: and he is the Saviour of the body. Therefore as the Church is ſubject unto Chriſt, ſo let the wives be to their own husbands in every thing. And again he ſaith, Let the wife ſee that ſhe reverence her husband.

Eph. 5. 22.

And in his Epiſtle to the Coloſſians, Saint Paul giveth you this ſhort leſſon. Wives ſubmit your ſelves unto your own husbands, as it is fit in the Lord.

Col.

Saint Peter alſo doth inſtruct you very well, thus ſaying, Ye wives, be in ſubjection to your own husbands; that if any obey not the word, they alſo may without the word be won by the converſation of the wives; while they behold your chaſte converſation coupled with fear. Whoſe adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet ſpirit, which is in the ſight of God of great price. For after this manner in the old time, the holy women alſo who truſted in God, adorned themſelves, being in ſubjection unto their own huſbands; even as Sarah obeyed Abraham, calling him Lord; whoſe daughters ye are as long as ye do well, and are not afraid with any amazement.

1 S. 3. 1.

¶ *It is convenient that the new married perſons ſhould receive the holy Communion at the time of their marriage, or at the firſt opportunity after their marriage.*

The Order for the Viſitation of the Sick.

¶ *When any perſon is ſick, notice ſhall be given thereof to the Miniſter of the Pariſh, who coming into the ſick perſons houſe, ſhall ſay,*

PEace be to this houſe, and to all that dwell in it.

¶ *When he cometh into the ſick mans preſence he ſhall ſay, kneeling down,*

REmember not Lord, our iniquities, nor the iniquities of our fore-fathers. Spare us, good Lord, ſpare thy people whom thou haſt redeemed with thy moſt precious bloud, and be not angry with us for ever.

Anſwer.

Spare us good Lord.

¶ *Then the Miniſter ſhall ſay,*

Let us pray.

Lord, have mercy upon us.

Chriſt, have mercy upon us.

Lord, have mercy upon us.

OUr Father which art in heaven: Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation, But deliver us from evil. Amen.

Miniſter.

O Lord, ſave thy ſervant;

Anſ. Which putteth his truſt in thee.

Miniſter.

Miniſter.

Send *him* help from thy holy place.

Anſwer.

And evermore mightily defend *him*.

Miniſter.

Let the enemy have no advantage of *him*;

Anſwer.

Nor the wicked approach to hurt *him*.

Miniſter.

Be unto *him*, O Lord, a ſtrong tower.

Anſwer.

From the face of *his* enemy.

Miniſter.

O Lord, hear our prayers.

Anſwer.

And let our cry come unto thee.

Miniſter.

O Lord, look down from heaven, behold, viſit and relieve this thy ſervant. Look upon *him* with the eyes of thy mercy, give *him* comfort and ſure confidence in thee, defend *him* from the danger of the enemy, and keep *him* in perpetual peace and ſafety, through Jeſus Chriſt our Lord. *Amen.*

HEar us, Almighty and moſt merciful God and Saviour; extend thy accuſtomed goodneſs to this thy ſervant who is grieved with ſickneſs. Sanctifie, we beſeech thee, this thy Fatherly correction to *him*; that the ſenſe of his weakneſs may add ſtrength to *his* faith, and ſeriouſneſs to *his* repentance. That if it ſhall be thy good pleaſure to reſtore *him* to *his* former health, *he* may lead the reſidue of *his* life in thy fear, and to thy glory: or elſe give *him* grace ſo to take thy viſitation, that after this painful life ended, *he* may dwell with thee in life everlaſting, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall the Miniſter exhort the ſick perſon after this form, or other like.*

DEarly beloved, know this, that Almighty God is the Lord of life and death, and of all things to them pertaining, as youth, ſtrength, health, age, weakneſs and ſickneſs. Wherefore, whatſoever your ſickneſs is, know you certainly that it is Gods viſitation. And for what cauſe ſoever this ſickneſs is ſent unto you, whether it be to try your patience for the example of others, and that your faith may be found in the day of the Lord laudable, glorious, and honourable, to the increaſe of glory and endleſs felicity; or elſe it be ſent unto you to correct and amend in you whatſoever doth offend the eyes of your heavenly Father; know you certainly that if you truly repent you of your ſins, and bear your ſickneſs patiently, truſting in Gods mercy, for his dear Son Jeſus Chriſts ſake, and render unto him humble thanks for his Fatherly viſitation, ſubmitting your ſelf wholly unto his will, it ſhall turn to your profit, and help you forward in the right way that leadeth unto everlaſting life.

¶ *If the perſon viſited be very ſick, then the Curate may end his exhortation in this place, or elſe proceed.*

TAke therefore in good part the chaſtiſement of the Lord: For (as Saint Paul ſaith in the twelfth Chapter to the Hebrews) whom the Lord loveth he chaſteneth, and ſcourgeth every ſon whom he receiveth. If ye endure chaſtning, God dealeth with you as with ſons; for what ſon is he whom the father chaſtneth not? But if ye be without chaſtiſement, whereof all are partakers, then are ye baſtards, and not ſons. Furthermore, we have had fathers of our fleſh, which corrected us, and we gave them reverence: ſhall we not much rather be in ſubjection unto the Father of Spirits, and live? For they verily for a few days chaſtened us after their own pleaſure; but he for our profit, that we might be partakers of his holineſs. Theſe words, good *brother*, are written in holy Scripture for our comfort and inſtruction, that we ſhould patiently, and with thankſgiving bear our heavenly Fathers Correction, whenſoever by any manner of adverſity it ſhall pleaſe his gracious goodneſs to viſit us. And there ſhould be no greater comfort to Chriſtian perſons, then to be made like unto Chriſt, by ſuffering patiently adverſities, troubles and ſickneſſes. For he himſelf went not up to joy, but firſt he ſuffered pain; he entred not into his glory before he was crucified. So truly our way to eternal joy

is to ſuffer here with Chriſt; and our door to enter into eternal life, is gladly to die with Chriſt; that we may riſe again from death, and dwell with him in everlaſting life. Now therefore taking your ſickneſs, which is thus profitable for you, patiently, I exhort you in the Name of God, to remember the profeſſion which you made unto God in your baptiſm. And for as much as after this life there is an account to be given unto the righteous Judge, by whom all muſt be judged without reſpect of perſons; I require you to examine your ſelf and your eſtate, both toward God and man; ſo that accuſing and condemning your ſelf for your own faults, you may find mercy at our heavenly Fathers hand for Chriſts ſake, and not be accuſed and condemned in that fearful judgement. Therefore I ſhall rehearſe to you the Articles of our Faith, that you may know whether you do believe as a Chriſtian man ſhould, or no.

¶ *Here the Miniſter ſhall rehearſe the Articles of the Faith, ſaying, thus,*

DOſt thou believe in God the Father Almighty, maker of heaven and earth;

And in Jeſus Chriſt his only begotten Son our Lord? and that he was conceived by the holy Ghoſt, born of the Virgin Mary; that he ſuffered under Pontius Pilate, was crucified, dead and buried; that he went down into hell, and alſo did riſe again the third day; that he aſcended into heaven, and ſitteth at the right hand of God the Father Almighty, and from thence ſhall come again at the end of the world to judge the quick and the dead?

And doſt thou believe in the holy Ghoſt, the holy Catholick Church, the Communion of Saints, the remiſſion of ſins, the reſurrection of the fleſh, and everlaſting life after death?

¶ *The ſick perſon ſhall anſwer,*

All this I ſtedfaſtly believe.

¶ *Then ſhall the Miniſter examine whether he repent him truly of his ſins, and be in charity with all the world; exhorting him to forgive from the bottom of his heart all perſons that have offended him, and if he hath offended any other, to aſk them forgiveneſs; and where he hath done injury or wrong to any man, that he make amends to the uttermoſt of his power. And if he hath not before diſpoſed of his goods, let him then be admoniſhed to make his will, and to declare his debts, what he oweth, and what is owing unto him, for the better diſcharging of his conſcience, and the quietneſs of his executors. But men ſhould often be put in remembrance to take order for the ſetling of their temporal eſtates, whilſt they are in health.*

¶ *Theſe words before rehearſed, may be ſaid before the Miniſter begin his prayer, as he ſhall ſee cauſe.*

¶ *The Miniſter ſhould not omit earneſtly to move ſuch ſick perſons as are of ability, to be liberal to the poor.*

¶ *Here ſhall the ſick perſon be moved to make a ſpecial confeſſion of his ſins, if he feel his conſcience troubled with any weighty matter. After which confeſſion, the Prieſt ſhall abſolve him (if he humbly and heartily deſire it) after this ſort.*

OUr Lord Jeſus Chriſt, who hath left power to his Church to abſolve all ſinners who truly repent and believe in him, of his great mercy forgive thee thine offences: And by his authority committed to me, I abſolve thee from all thy ſins, In the Name of the Father, and of the Son, and of the holy Ghoſt. *Amen.*

¶ *And then the Prieſt ſhall ſay the Collect following.*

Let us pray.

OMoſt merciful God, who according to the multitude of thy mercies, doſt ſo put away the ſins of thoſe who truly repent, that thou remembreſt them no more; open thine eye of mercy upon this thy ſervant, who moſt earneſtly deſireth pardon and forgiveneſs. Renew in *him* (moſt loving Father) whatſoever hath been decayed by the fraud and malice of the devil, or by *his* own carnal will and frailneſs; preſerve and continue this ſick member in the unity of the Church;

Church: conſider *his* contrition, accept *his* tears, aſſwage *his* pain, as ſhall ſeem to thee moſt expedient for *him*. And forasmuch as *he* putteth *his* full truſt onely in thy mercy, impute not unto *him his* former ſins: but ſtrengthen *him* with thy bleſſed Spirit, and when thou art pleaſed to take *him* hence, take *him* unto thy favour, through the merits of thy moſt dearly beloved Son Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall the Miniſter ſay this Pſalm.*

In te, Domine, ſperavi. Pſal. 71.

IN thee, O Lord, have I put my truſt, let me never be put to confuſion: but rid me and deliver me in thy righteouſneſs; incline thine ear unto me, and ſave me.

Be thou my ſtrong hold, whereunto I may alway reſort: thou haſt promiſed to help me, for thou art my houſe of defence, and my caſtle.

Deliver me, O my God, out of the hand of the ungodly: out of the hand of the unrighteous and cruel man.

For thou, O Lord God, art the thing that I long for: thou art my hope even from my youth.

Through thee have I been holden up ever ſince I was born: thou art he that took me out of my mothers womb, my praiſe ſhall alway be of thee.

I am become as it were a monſter unto many: but my ſure truſt is in thee.

O let my mouth be filled with thy praiſe: that I may ſing of thy glory and honour all the day long.

Caſt me not away in the time of age: forſake me not when my ſtrength faileth me.

For mine enemies ſpeak againſt me, and they that lay wait for my ſoul, take their counſel together, ſaying: God hath forſaken him, perſecute him, and take him; for there is none to deliver him.

Go not far from me, O God: my God, haſte thee to help me.

Let them be confounded and periſh that are againſt my ſoul: let them be covered with ſhame and diſhonour, that ſeek to do me evil.

As for me, I will patiently abide alway: and will praiſe thee more and more.

My mouth ſhall daily ſpeak of thy righteouſneſs and ſalvation: for I know no end thereof.

I will go forth in the ſtrength of the Lord God: and will make mention of thy righteouſneſs only.

Thou, O God, haſt taught me from my youth up until now: therefore will I tell of thy wondrous works.

Forſake me not, O God, in mine old age, when I am gray-headed: until I have ſhewed thy ſtrength unto this generation, and thy power to all them that are yet for to come.

Thy righteouſneſs, O God, is very high, and great things are they that thou haſt done: O God, who is like unto thee?

Glory be to the Father, and to the Son: and to the holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Adding this.*

O Saviour of the world, who by thy croſs and precious bloud haſt redeemed us, ſave us and help us, we humbly beſeech thee, O Lord.

¶ *Then ſhall the Miniſter ſay.*

THE Almighty Lord, who is a moſt ſtrong Tower to all them that put their truſt in him, to whom all things in heaven, in earth, and under the earth do bow and obey, be now and evermore thy defence, and make thee know and feel, that there is none other name under heaven given to man, in whom, and through whom thou mayeſt receive health and ſalvation, but only the Name of our Lord Jeſus Chriſt. *Amen.*

¶ *And after that ſhall ſay,*

UNto Gods gracious mercy and protection we commit thee. The Lord bleſs thee and keep thee. The Lord make his face to ſhine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace, both now and evermore. *Amen.*

A Prayer for a ſick child.

O Almighty God and merciful Father, to whom alone belong the iſſues of life and death, Look down from heaven, we humbly beſeech thee, with the eyes of mercy upon this child now lying upon the bed of ſickneſs. Viſit *him*, O Lord, with thy ſalvation; deliver *him* in thy good appointed time from *his* bodily pain, and ſave his ſoul for thy mercies ſake. That if it ſhall be thy pleaſure to prolong *his* days here on earth, *he* may live to thee, and be an inſtrument of thy glory, by ſerving thee faithfully, and doing good in *his* generation; or elſe receive him into thoſe heavenly habitations, where the ſouls of them that ſleep in the Lord Jeſus enjoy perpetual reſt and felicity. Grant this, O Lord, for thy mercies ſake, in the ſame thy Son our Lord Jeſus Chriſt, who liveth and reigneth with thee and the holy Ghoſt, ever one God, world without end. *Amen.*

A Prayer for a ſick perſon, when there appeareth ſmall hope of recovery.

O Father of mercies, and God of all comfort, our only help in time of need; We flie unto thee for ſuccour in behalf of this thy ſervant, here lying under thy hand in great weakneſs of body. Look graciouſly upon *him*, O Lord, and the more the outward man decayeth, ſtrengthen *him*, we beſeech thee, ſo much the more continually with thy grace and holy Spirit in the inner man. Give *him* unfeigned repentance for all the errours of *his* life paſt, and ſtedfaſt faith in thy Son Jeſus, that *his* ſins may be done away by thy mercy, and *his* pardon ſealed in heaven, before *he* go hence, and be no more ſeen. We know, O Lord, that there is no word impoſſible with thee; and that if thou wilt, thou canſt even yet raiſe *him* up, and grant *him* a longer continuance amongſt us. Yet, foraſmuch as in all appearance the time of *his* diſſolution draweth near, ſo fit and prepare *him*, we beſeech thee, againſt the hour of death, that after *his* departure hence in peace and in thy favour, *his* ſoul may be received into thine everlaſting kingdom, through the merits and mediation of Jeſus Chriſt thine only Son, our Lord and Saviour *Amen.*

¶ *A commendatory prayer for a ſick perſon at the point of departure.*

O Almighty God, with whom do live the ſpirits of juſt men made perfect, after they are delivered from their earthly priſons; We humbly commend the ſoul of this thy ſervant, our dear *brother*, into thy hands, as into the hands of a faithful Creatour, and moſt merciful Saviour; moſt humbly beſeeching thee, that it may be precious in thy ſight. Waſh it, we pray thee, in the blood of that immaculate Lamb, that was ſlain to take away the ſins of the world; that whatſoever defilements it may have contracted in the midſt of this miſerable and naughty world, through the luſts of the fleſh, or the wiles of Satan, being purged and done away, it may be preſented pure and without ſpot before thee. And teach us who ſurvive, in this and other like daily ſpectacles of mortality, to ſee how frail and uncertain our own condition is, and ſo to number our days, that we may ſeriouſly apply our hearts to that holy and heavenly wiſdom, whilſt we live here, which may in the end bring us to life everlaſting, through the merits of Jeſus Chriſt thine only Son our Lord. *Amen.*

A Prayer for perſons troubled in mind or in conſcience.

O Bleſſed Lord, the Father of mercies, and the God of all comforts, we beſeech thee look down in pity and compaſſion upon this thy afflicted ſervant. Thou writeſt bitter things againſt *him*, and makeſt *him* to poſſeſs *his* former iniquities; thy wrath lieth hard upon *him*, and *his* ſoul is full of trouble: But, O merciful God, who haſt written thy holy word for our learning, that we through patience and comfort of thy holy Scriptures might have hope, give *him* a right underſtanding of *himſelf*, and of thy threats and promiſes, that *he* may neither caſt away *his* confidence in thee, nor place it any where but in thee. Give *him* ſtrength againſt all *his* temptations, and heal all his diſtempers. Break not the bruiſed

bruiſed reed, nor quench the ſmoking flax. Shut not up thy tender mercies in diſpleaſure; but make *him* to hear of joy and gladneſs, that the bones which thou haſt broken may rejoyce. Deliver *him* from fear of the enemy, and lift up the light of thy countenance upon *him*, and give *him* peace, through the merits and mediation of Jeſus Chriſt our Lord. *Amen.*

The Communion of the Sick.

¶ *Forasmuch as all mortal men be ſubject to many ſudden perils, diſeaſes, and ſickneſſes, and ever uncertain what time they ſhall depart out of this life: therefore to the intent they may be always in a readineſs to die, whenſoever it ſhall pleaſe Almighty God to call them, the Curates ſhall diligently from time to time (but, eſpecially in the time of peſtilence, or other infectious ſickneſs) exhort their Pariſhioners to the often receiving of the holy Communion of the body and blood of our Saviour Chriſt: when it ſhall be publickly adminiſtred in the Church; that ſo doing, they may in caſe of ſudden viſitation, have the leſs cauſe to be diſquieted for lack of the ſame. But if the ſick perſon be not able to come to the Church, and yet is deſirous to receive the Communion in his houſe; then he muſt give timely notice to the Curate, ſignifying alſo how many there are to communicate with him (which ſhall be three, or two at the leaſt) and having a convenient place in the ſick mans houſe, with all things neceſſary ſo prepared, that the Curate may reverently miniſter, he ſhall there celebrate the holy Communion, beginning with the Collect, Epiſtle and Goſpel here following.*

The Collect.

ALmighty everliving God, maker of mankind, who doſt correct thoſe whom thou doſt love, and chaſtiſe every one whom thou doſt receive; We beſeech thee to have mercy upon this thy ſervant viſited with thine hand, and to grant that *he* may take *his* ſickneſs patiently, and recover *his* bodily health (if it be thy gracious will) and whenſoever *his* ſoul ſhall depart from the body, it may be without ſpot preſented unto thee, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

Heb. 12. 5. MY ſon, deſpiſe not thou the chaſtening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth, he chaſteneth; and ſcourgeth every ſon whom he receiveth.

The Goſpel.

S. John 5, 24. VErily, verily I ſay unto you, He that heareth my word, and believeth on him that ſent me, hath everlaſting life, and ſhall not come into condemnation, but is paſſed from death unto life.

¶ *After which, the Prieſt ſhall proceed according to the form before preſcribed for the holy Communion, beginning at theſe words* [Ye that do truly, &c.]

¶ *At the time of the diſtribution of the holy Sacrament, the Prieſt ſhall firſt receive the communion himſelf, and after miniſter unto them that are appointed to communicate with the ſick, and laſt of all to the ſick perſon.*

¶ *But if a man, either by reaſon of extremity of ſickneſs, or for want of warning in due time to the Curate, or for lack of company to receive with him, or by any other juſt impediment, do not receive the Sacrament of Chriſts body and blood, the Curate ſhall inſtruct him, that if he do truly repent him of his ſins, and ſtedfaſtly believe that Jeſus Chriſt hath ſuffered death upon the croſs for him, and ſhed his blood for his redemption, earneſtly remembring the benefits he hath thereby, and giving him hearty thanks therefore, he doth eat and drink the body and blood of our Saviour Chriſt profitably to his ſouls health, although*

he do not receive the Sacrament with his mouth.

¶ *When the ſick perſon is viſited, and receiveth the holy Communion all at one time, then the Prieſt for more expedition ſhall cut off the form of the Viſitation at the pſalm* (In thee, O Lord, have I put my truſt) *and go ſtraight to the Communion.*

¶ *In the time of plague, ſweat, or ſuch other like contagious times of ſickneſs, or diſeaſes, when none of the Pariſh or neighbors can be gotten to communicate with the ſick in their houſes, for fear of the infection, upon ſpecial requeſt of the diſeaſed, the Miniſter may onely communicate with him.*

The Order for the Burial of the Dead.

¶ *Here is to be noted, that the Office enſuing is not to be uſed for any that die unbaptized, or excommunicate, or have laid violent hands upon themſelves.*

¶ *The Prieſt and Clerks meeting the corps at the entrance of the Church-yard, and going before it, either into the Church, or towards the grave, ſhall ſay, or ſing.*

S. John 11. 25,26. I Am the reſurrection and the life, ſaith the Lord: he that believeth in me, though he were dead, yet ſhall he live.

And whoſoever liveth and believeth in me, ſhall never die.

Job 19. 25, 26,27. I Know that my Redeemer liveth, and that he ſhall ſtand at the latter day upon the earth. And though after my skin worms deſtroy this body; yet in my fleſh ſhall I ſee God: whom I ſhall ſee for my ſelf, and mine eyes ſhall behold, and not another.

1 Tim. 6. 7. Job 1. 21. WE brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; bleſſed be the Name of the Lord.

¶ *After they are come into the Church, ſhall be read one or both of theſe Pſalms following.*

Dixi cuſtodiam. Pſal. 39. I Said, I will take heed to my wayes: that I offend not in my tongue.

I will keep my mouth as it were with a bridle: while the ungodly is in my ſight.

I held my tongue, and ſpake nothing: I kept ſilence, yea, even from good words, but it was pain and grief to me.

My heart was hot within me, and while I was thus muſing, the fire kindled: and I ſpake with my tongue.

Lord, let me know my end, and the number of my days: that I may be certified how long I have to live.

Behold, thou haſt made my days as it were a ſpan long: and mine age is even as nothing in reſpect of thee, and verily every man living is altogether vanity.

For man walketh in a vain ſhadow, and diſquieteth himſelf in vain: he heapeth up riches, and cannot tell who ſhall gather them.

And now, Lord, what is my hope: truly my hope is even in thee.

Deliver me from all mine offences: and make me not a rebuke unto the fooliſh.

I became dumb, and opened not my mouth: for it was thy doing.

Take thy plague away from me: I am even conſumed by means of thy heavy hand.

When thou with rebukes doſt chaſten man for ſin, thou makeſt his beauty to conſume away like as it were a moth fretting a garment: every man therefore is but vanity.

Hear my prayer, O Lord, and with thine ears conſider my calling: hold not thy peace at my tears.

For I am a ſtranger with thee, and a ſojourner: as all my fathers were.

O ſpare me a little, that I may recover my ſtrength: before I go hence, and be no more ſeen.

Glory be to the Father, and to the Son: and to the holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. *Amen.*

Lord,

Domine, refugium. Pſal. 90.

LOrd, thou haſt been our refuge: from one generation to another.

Before the mountains were brought forth, or ever the earth and the world were made: thou art God from everlaſting, and world without end.

Thou turneſt man to deſtruction: again thou ſayeſt, Come again ye children of men.

For a thouſand years in thy ſight are but as yeſterday: ſeeing that is paſt as a watch in the night.

Aſſoon as thou ſcattereſt them, they are even as a ſleep: and fade away ſuddenly like the graſs.

In the morning it is green, and groweth up: but in the evening it is cut down, dryed up, and withered.

For we conſume away in thy diſpleaſure: and are afraid at thy wrathful indignation.

Thou haſt ſet our miſdeeds before thee: and our ſecret ſins in the light of thy countenance.

For when thou art angry, all our days are gone: we bring our years to an end, as it were a tale that is told.

The days of our age are threeſcore years and ten, and though men be ſo ſtrong that they come to fourſcore years: yet is their ſtrength then but labour and ſorrow; ſo ſoon paſſeth it away, and we are gone.

But who regardeth the power of thy wrath: for even thereafter as a man feareth, ſo is thy diſpleaſure.

So teach us to number our days: that we may apply our hearts unto wiſdom.

Turn thee again, O Lord, at the laſt: and be gracious unto thy ſervants.

O ſatisfie us with thy mercy, and that ſoon: ſo ſhall we rejoyce and be glad all the days of our life.

Comfort us again, now after the time that thou haſt plagued us: and for the years wherein we have ſuffered adverſity.

Shew thy ſervants thy work: and their children thy glory.

And the glorious Majeſty of the Lord our God be upon us: proſper thou the work of our hands upon us, O proſper thou our handy work.

Glory be to the Father, and to the Son: and to the holy Ghoſt.

As it was in the beginning, is now and ever ſhall be: world without end. Amen.

¶ *Then ſhall follow the Leſſon taken out of the Fifteenth Chapter of the former Epiſtle of Saint* Paul *to the* Corinthians.

NOw is Chriſt riſen from the dead, and become the firſt fruits of them that ſlept. For ſince by man came death, by man came alſo the reſurrection of the dead. For as in Adam all die, even ſo in Chriſt ſhall all be made alive. But every man in his own order: Chriſt the firſtfruits; afterward they that are Chriſts, at his coming. Then cometh the end, when he ſhall have delivered up the kingdom to God, even the Father; when he ſhall have put down all rule, and all authority and power. For he muſt reign til he hath put all enemies under his feet. The laſt enemy that ſhall be deſtroyed is death: For he hath put all things under his feet. But when he ſaith all things are put under him, it is manifeſt that he is excepted which did put all things under him. And when all things ſhall be ſubdued unto him, then ſhall the Son alſo himſelf be ſubject unto him that put all things under him, that God may be all in all. Elſe what ſhall they do which are baptized for the dead, if the dead riſe not at all? why are they then baptized for the dead? And why ſtand we in jeopardy every hour? I proteſt by your rejoycing, which I have in Chriſt Jeſus our Lord, I die daily. If after the manner of men I have fought with beaſts at Epheſus, what advantageth it me, if the dead riſe not? Let us eat and drink, for to morrow we die. Be not deceived; evil communications corrupt good manners. Awake to righteouſneſs, and ſin not; for ſome have not the knowledge of God. I ſpeak this to your ſhame. But ſome man will ſay, How are the dead raiſed up? and with what body do they come? Thou fool, that which thou ſoweſt is not quickned, except

1 Cor. 15. 20.

except it die. And that which thou ſoweſt, thou ſoweſt not that body that ſhall be, but bare grain, it may chance of wheat, or of ſome other grain. But God giveth it a body, as it hath pleaſed him, and to every ſeed his own body. All fleſh is not the ſame fleſh, but there is one kind of fleſh of men, another fleſh of beaſts, another of fiſhes, and another of birds. There are alſo celeſtial bodies, and bodies terreſtrial; but the glory of the celeſtial is one, and the glory of the terreſtrial is another. There is one glory of the ſun, and another glory of the moon, and another glory of the ſtars, for one ſtar differeth from another ſtar in glory. So alſo is the reſurrection of the dead; It is ſown in corruption; it is raiſed in incorruption: It is ſown in diſhonour; it is raiſed in glory: It is ſown in weakneſs; it is raiſed in power: It is ſown a natural body; it is raiſed a ſpiritual body. There is a natural body, and there is a ſpiritual body. And ſo it is written, The firſt man Adam was made a living ſoul, the laſt Adam was made a quickning Spirit. Howbeit, that was not firſt which is ſpiritual; but that which is natural, and afterward that which is ſpiritual. The firſt man is of the earth, earthy: the ſecond man is the Lord from heaven. As is the earthy, ſuch are they that are earthy: and as is the heavenly, ſuch are they alſo that are heavenly. And as we have born the image of the earthy, we ſhall alſo bear the image of the heavenly. Now this I ſay, brethren, that fleſh and bloud cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I ſhew you a myſtery. We ſhall not all ſleep, but we ſhall all be changed in a moment, in the twinkling of an eye, at the laſt trump; (for the trumpet ſhall ſound, and the dead ſhall be raiſed incorruptible, and we ſhall be changed.) For this corruptible muſt put on incorruption, and this mortal muſt put on immortality. So when this corruptible ſhall have put on incorruption, and this mortal ſhall have put on immortality, then ſhall be brought to paſs the ſaying that is written, Death is ſwallowed up in victory. O death, where is thy ſting? O grave, where is thy victory? The ſting of death is ſin, and the ſtrength of ſin is the law. But thanks be to God which giveth us the victory, through our Lord Jeſus Chriſt. Therefore, my beloved brethren, be ye ſtedfaſt, unmoveable, always abounding in the work of the Lord, foraſmuch as ye know that your labour is not in vain in the Lord.

¶ *When they come to the grave, while the corps is made ready to be laid into the earth, the Prieſt ſhall ſay, or the Prieſt and Clerks ſhall ſing,*

MAn that is born of a woman, hath but a ſhort time to live, and is full of miſery. He cometh up, and is cut down like a flower; he fleeth as it were a ſhadow, and never continueth in one ſtay.

In the midſt of life we are in death: of whom may we ſeek for ſuccour, but of thee, O Lord, who for our ſins are juſtly diſpleaſed?

Yet, O Lord God moſt holy, O Lord moſt mighty, O holy and moſt merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knoweſt, Lord, the ſecrets of our hearts; ſhut not thy merciful ears to our prayers: but ſpare us, Lord moſt holy, O God moſt mighty, O holy and merciful Saviour, thou moſt worthy Judge eternal, ſuffer us not at our laſt hour for any pains of death to fall from thee.

¶ *Then while the earth ſhall be caſt upon the body by ſome ſtanding by, the Prieſt ſhall ſay,*

FOraſmuch as it hath pleaſed Almighty God of his great mercy to take unto himſelf the ſoul of our dear *brother* here departed, We therefore commit *his* body to the ground, earth to earth, aſhes to aſhes, duſt to duſt, in ſure and certain hope of the reſurrection to eternal life, through our Lord Jeſus Chriſt, who ſhall change our vile body, that it may be like unto his glorious body, according to the mighty working, whereby he is able to ſubdue all things to himſelf.

¶ *Then ſhall be ſaid or ſung:*

IHeard a voice from heaven, ſaying unto me, Write, From henceforth bleſſed are the dead which die in the Lord: even Rev. 14. 13.

even ſo ſaith the Spirit; for they reſt from their labours.

¶ *Then the Prieſt ſhall ſay,*

Lord, have mercy upon us.

Chriſt, have mercy upon us.

Lord, have mercy upon us.

OUr Father which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation, But deliver us from evil. *Amen.*

Prieſt.

ALmighty God, with whom do live the ſpirits of them that depart hence in the Lord, and with whom the ſouls of the faithful, after they are delivered from the burden of the fleſh, are in joy and felicity; We give thee hearty thanks, for that it hath pleaſed thee to deliver this our *brother* out of the miſeries of this ſinful world; beſeeching thee that it may pleaſe thee of thy gracious goodneſs, ſhortly to accompliſh the number of thine elect, and to haſten thy kingdom, that we, with all thoſe that are departed in the true faith of thy holy Name, may have our perfect conſummation and bliſs, both in body and ſoul, in thy eternal and everlaſting glory, through Jeſus Chriſt our Lord. *Amen.*

The Collect.

OMerciful God, the Father of our Lord Jeſus Chriſt, who is the reſurrection and the life; in whom whoſoever believeth ſhall live, though he die; and whoſoever liveth and believeth in him, ſhall not die eternally; who alſo hath taught us (by his holy Apoſtle Saint Paul) not to be ſorry, as men without hope, for them that ſleep in him; We meekly beſeech thee, O Father, to raiſe us from the death of ſin, unto the life of righteouſneſs; that when we ſhall depart this life, we may reſt in him, as our hope is this our *brother* doth; and that at the general reſurrection in the laſt day we may be found acceptable in thy ſight, and receive that bleſſing which thy wel-beloved Son ſhall then pronounce to all that love and fear thee, ſaying, Come, ye bleſſed children of my Father, receive the kingdom prepared for you from the beginning of the world. Grant this, we beſeech thee, O merciful Father, through Jeſus Chriſt our Mediatour and Redeemer. *Amen.*

THe grace of our Lord Jeſus Chriſt, and the love of God, and the fellowſhip of the holy Ghoſt, be with us all evermore. *Amen.*

The Thankſgiving of Women after Child-birth, commonly called, *The Churching of Women.*

¶ *The woman at the uſual time after her delivery, ſhall come into the Church decently apparelled, and there ſhall kneel down in ſome convenient place, as hath been accuſtomed, or as the Ordinary ſhall direct: And then the Prieſt ſhall ſay unto her,*

FOraſmuch as it hath pleaſed Almighty God of his goodneſs to give you ſafe deliverance, and hath preſerved you in the great danger of child-birth, you ſhall therefore give hearty thanks unto God, and ſay,

(¶ *Then ſhall the Prieſt ſay this Pſalm.*)

I Am well pleaſed: that the Lord hath heard the voice of my prayer. *Dilexi quoniam: Pſal. 116.*

That he hath inclined his ear unto me: therefore will I call upon him as long as I live.

The ſnares of death compaſſed me round about: and the pains of hell gat hold upon me.

I found trouble and heavineſs, and I called upon the Name of the Lord: O Lord, I beſeech thee, deliver my ſoul.

Gracious

Gracious is the Lord, and righteous: yea, our God is merciful.

The Lord preſerveth the ſimple: I was in miſery, and he helped me.

Turn again then unto thy reſt, O my ſoul: for the Lord hath rewarded thee.

And why? thou haſt delivered my ſoul from death: mine eyes from tears, and my feet from falling.

I will walk before the Lord: in the land of the living.

I believed, and therefore will I ſpeak, but I was ſore troubled: I ſaid in my haſte, All men are lyars.

What reward ſhall I give unto the Lord: for all the benefits that he hath done unto me?

I will receive the cup of ſalvation: and call upon the Name of the Lord.

I will pay my vows now in the preſence of all his people: in the courts of the Lords houſe, even in the midſt of thee, O Jeruſalem. Praiſe the Lord.

Glory be to the Father, and to the Son: and to the holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Or this Pſalm.*

Niſi Dominus. Pſal. 127.

EXcept the Lord build the houſe: their labour is but loſt that build it.

Except the Lord keep the city: the watchman waketh but in vain.

It is but loſt labour that ye haſte to riſe up early, and ſo late take reſt, and eat the bread of carefulneſs: for ſo he giveth his beloved ſleep.

Lo, children, and the fruit of the womb: are an heritage and gift that cometh of the Lord.

Like as the arrows in the hand of the giant: even ſo are the young children.

Happy is the man that hath his quiver full of them: they ſhall not be aſhamed when they ſpeak with their enemies in the gate.

Glory be to the Father, and to the Son: and to the holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Then the Prieſt ſhall ſay.*

Let us pray.

Lord, have mercy upon us.

Chriſt, have mercy upon us.

Lord, have mercy upon us.

OUr Father which art in heaven: Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation, But deliver us from evil. For thine is the kingdom, And the power, And the glory, For ever and ever. Amen.

Miniſter.

O Lord, ſave this woman thy ſervant;

Anſwer.

Who putteth her truſt in thee.

Miniſter.

Be thou to her a ſtrong tower;

Anſwer.

From the face of her enemy.

Miniſter.

Lord, hear our prayer.

Anſwer.

And let our cry come unto thee.

Miniſter.

Let us pray.

OAlmighty God, We give thee humble thanks for that thou haſt vouchſafed to deliver this woman thy ſervant from the great pain and peril of childbirth; Grant, we beſeech thee, moſt merciful Father, that ſhe through thy help may both faithfully live, and walk according to thy will in this life preſent, and alſo may be partaker of everlaſting glory in the life to come, through Jeſus Chriſt our Lord. *Amen.*

¶ *The woman that cometh to give her thanks, muſt offer accuſtomed offerings; and if there be a Communion, it is convenient that ſhe receive the holy Communion.*

A Commination, or denouncing of Gods anger and judgements againſt ſinners, with certain Prayers to be uſed on the firſt day of *Lent*, and at other times, as the Ordinary ſhall appoint.

¶ *After Morning Prayer, the Litany ended, according to the accuſtomed manner, the Prieſt ſhall in the reading-Pew, or Pulpit, ſay,*

BRethren, in the Primitive Church there was a godly diſcipline, that at the beginning of *Lent*, ſuch perſons as ſtood convicted of notorious ſin, were put to open penance, and puniſhed in this world, that their ſouls might be ſaved in the day of the Lord; and that others admoniſhed by their example, might be the more afraid to offend.

Inſtead whereof (until the ſaid diſcipline may be reſtored again, which is much to be wiſhed) it is thought good, that at this time (in the preſence of you all) ſhould be read the general ſentences of Gods curſing againſt impenitent ſinners, gathered out of the ſeven and twentieth Chapter of Deuteronomy, and other places of Scripture; and that ye ſhould anſwer to every ſentence, *Amen*: To the intent that being admoniſhed of the great indignation of God againſt ſinners, ye may the rather be moved to earneſt and true repentance, and may walk more warily in theſe dangerous days; fleeing from ſuch vices, for which ye affirm with your own mouths the curſe of God to be due.

Deut. 27. 15. CUrſed is the man that maketh any carved or molten image to worſhip it.

¶ *And the people ſhall anſwer and ſay,*

Amen.

Miniſter.

16. Curſed is he that curſeth his father and mother.

Anſwer.

Amen.

Miniſter.

17. Curſed is he that removeth his neighbours land-mark.

Anſwer.

Amen.

Miniſter.

18. Curſed is he that maketh the blind to go out of his way.

Anſwer.

Amen.

Miniſter.

19. Curſed is he that perverteth the judgment of the ſtranger, the fatherleſs, and widow.

Anſwer.

Amen.

Miniſter.

24. Curſed is he that ſmiteth his neighbour ſecretly.

Anſwer.

Amen.

Miniſter.

Lev. 20. 10. Curſed is he that lieth with his neighbours wife.

Anſwer.

Amen.

Miniſter.

Deut. 27. 25. Curſed is he that taketh reward to ſlay the innocent.

Anſwer.

Amen.

Miniſter.

Jer. 17. 5. Curſed is he that putteth his truſt in man, and taketh man for his defence, and in his heart goeth from the Lord.

Anſwer.

Amen.

Miniſter.

S. Mat. 25. 41. *1 Cor.* 6. 9, 10. Curſed are the unmerciful, fornicators, and adulterers, covetous perſons, idolaters, ſlanderers, drunkards, and extortioners.

Anſwer.

Amen.

Miniſter.

Pſal. 119. 21. NOw ſeeing that all they are accurſed (as the prophet David beareth witneſs)

witneſs) who do erre and go aſtray from the commandments of God, let us (remembring the dreadful judgement hanging over our heads, and always ready to fall upon us) return unto our Lord God with all contrition and meekneſs of heart, bewailing and lamenting our ſinful life, acknowledging and confeſſing our offences, and ſeeking to bring forth worthy fruits of penance. For now is the ax put unto the root of the trees, ſo that every tree that bringeth not forth good fruit, is hewn down and caſt into the fire. It is a fearful thing to fall into the hands of the living God: He ſhall pour down rain upon the ſinners, ſnares, fire and brimſtone, ſtorm and tempeſt; this ſhall be their portion to drink. For lo, the Lord is come out of his place to viſit the wickedneſs of ſuch as dwell upon the earth. But who may abide the day of his coming? Who ſhall be able to endure when he appeareth? His fan is in his hand, and he will purge his floor, and gather his wheat into the barn, but he will burn the chaff with unquenchable fire. The day of the Lord cometh as a thief in the night: and when men ſhall ſay, Peace, and all things are ſafe, then ſhall ſudden deſtruction come upon them, as ſorrow cometh upon a woman travailing with childe, and they ſhall not eſcape. Then ſhall appear the wrath of God in the day of vengeance, which obſtinate ſinners through the ſtubbornneſs of their heart, have heaped unto themſelves, which deſpiſed the goodneſs, patience, and long-ſufferance of God, when he called them continually to repentance. Then ſhall they call upon me (ſaith the Lord) but I will not hear, they ſhall ſeek me early, but they ſhall not find me, and that becauſe they hated knowledge, and received not the fear of the Lord, but abhorred my counſel, and deſpiſed my correction. Then ſhall it be too late to knock when the door ſhall be ſhut, and too late to cry for mercy when it is the time of juſtice. O terrible voice of moſt juſt judgement which ſhall be pronounced upon them, when it ſhall be ſaid unto them, Go ye curſed into the fire everlaſting which is prepared for the devil and his angels. Therefore, brethren, take we heed betime, while the day of ſalvation laſteth, for the night cometh, when none can work: but let us, while we have the light, believe in the light, and walk as children of the light, that we be not caſt into utter darkneſs, where is weeping and gnaſhing of teeth. Let us not abuſe the goodneſs of God, who calleth us mercifully to amendment, and of his endleſs pity promiſeth us forgiveneſs of that which is paſt, if with a perfect and true heart we return unto him. For though our ſins be as red as ſcarlet, they ſhall be made white as ſnow: and though they be like purple, yet they ſhall be made white as wool. Turn ye (ſaith the Lord) from all your wickedneſs, and your ſin ſhall not be your deſtruction. Caſt away from you all your ungodlineſs that ye have done, make you new hearts, and a new ſpirit: wherefore will ye die, O ye houſe of Iſrael, ſeeing that I have no pleaſure in the death of him that dieth, ſaith the Lord God? Turn ye then, and ye ſhall live. Although we have ſinned, yet have we an Advocate with the Father, Jeſus Chriſt the righteous, and he is the propitiation for our ſins. For he was wounded for our offences, and ſmitten for our wickedneſs. Let us therefore return unto him, who is the merciful receiver of all true penitent ſinners, aſſuring our ſelves that he is ready to receive us, and moſt willing to pardon us, if we come unto him with faithful repentance, if we will ſubmit our ſelves unto him, and from henceforth walk in his ways, if we will take his eaſie yoke, and light burden upon us, to follow him in lowlineſs, patience, and charity, and be ordered by the governance of his holy Spirit, ſeeking always his glory, and ſerving him duly in our vocation with thankſgiving. This if we do, Chriſt will deliver us from the curſe of the law, and from the extream malediction which ſhall light upon them that ſhall be ſet on the left hand; and he will ſet us on his right hand, and give us the gracious

S. Mat. 3. 10.
Heb. 10. 31.
Pſal. 11. 6.
Iſa. 26. 21.
Mal. 3. 2.
S. Mat. 3. 12.
1 Theſ. 5. 2, 3.
Rom. 2. 4, 5.
Prov. 1. 28, 29, 30.
S. Mat. 25. 10, 11, 12.
S. Mat. 25. 41.
2 Cor. 6. 2.
S. John 9. 4, 12, 35, 36.
S. Mat. 25. 30.
Iſa. 1. 18.
Ezek. 18. 30, 31, 32.
1 S. John 2. 1.
Iſa. 53. 5.
S. Mat. 11. 29, 30.
S. Mat. 25. 33, 34.

gracious benediction of his Father, commanding us to take poſſeſſion of his glorious kingdom: unto which he vouchſafe to bring us all, for his infinite mercy. Amen.

¶ *Then ſhall they all kneel upon their knees, and the Prieſt and Clerks kneeling (in the place where they are accuſtomed to ſay the Litany) ſhall ſay this Pſalm.*

Miſerere mei, Deus. *Pſal.* 51.

HAve mercy upon me, O God, after thy great goodneſs: according to the multitude of thy mercies do away mine offences.

Waſh me throughly from my wickedneſs: and cleanſe me from my ſin.

For I acknowledge my faults: and my ſin is ever before me.

Againſt thee only have I ſinned, and done this evil in thy ſight: that thou mighteſt be juſtified in thy ſaying, and clear when thou art judged.

Behold, I was ſhapen in wickedneſs: and in ſin hath my mother conceived me.

But lo, thou requireſt truth in the inward parts: and ſhalt make me to underſtand wiſdom ſecretly.

Thou ſhalt purge me with hyſſop, and I ſhall be clean: thou ſhalt waſh me, and I ſhall be whiter than ſnow.

Thou ſhalt make me hear of joy and gladneſs: that the bones which thou haſt broken may rejoyce.

Turn thy face from my ſins: and put out all my miſdeeds.

Make me a clean heart, O God: and renew a right Spirit within me.

Caſt me not away from thy preſence: and take not thy holy Spirit from me.

O give me the comfort of thy help again: and ſtabliſh me with thy free Spirit.

Then ſhall I teach thy ways unto the wicked: and ſinners ſhall be converted unto thee.

Deliver me from bloud-guiltineſs, O God, thou that art the God of my health: and my tongue ſhall ſing of thy righteouſneſs.

Thou ſhalt open my lips, O Lord: and my mouth ſhall ſhew thy praiſe.

For thou deſireſt no ſacrifice, elſe would I give it thee: but thou delighteſt not in burnt-offerings.

The ſacrifice of God, is a troubled ſpirit: a broken and contrite heart, O God, ſhalt thou not deſpiſe.

O be favourable and gracious unto Sion: build thou the walls of Jeruſalem.

Then ſhalt thou be pleaſed with the ſacrifice of righteouſneſs, with the burnt-offerings, and oblations: then ſhall they offer young bullocks upon thine altar.

Glory be to the Father, and to the Son: and to the holy Ghoſt;

Anſwer.

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

Lord, have mercy upon us.

Chriſt, have mercy upon us.

Lord, have mercy upon us.

OUr Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation, But deliver us from evil. Amen.

Miniſter.

O Lord, ſave thy ſervants;

Anſwer.

That put their truſt in thee.

Miniſter.

Send unto them help from above.

Anſwer.

And evermore mightily defend them.

Miniſter.

Help us, O God our Saviour.

Anſwer.

And for the glory of thy Name deliver us: be merciful to us ſinners for thy Names ſake.

Miniſter.

O Lord, hear our prayer.

Anſwer.

And let our cry come unto thee.

Miniſter.

Miniſter.

Let us pray.

O Lord, we beſeech thee mercifully hear our prayers, and ſpare all thoſe who confeſs their ſins unto thee, that they whoſe conſciences by ſin are accuſed, by thy merciful pardon may be abſolved, through Chriſt our Lord. *Amen.*

O Moſt mighty God, and merciful Father, who haſt compaſſion upon all men, and hateſt nothing that thou haſt made, who wouldeſt not the death of a ſinner, but that he ſhould rather turn from his ſin, and be ſaved; Mercifully forgive us our treſpaſſes, receive and comfort us, who are grieved and wearied with the burthen of our ſins. Thy property is always to have mercy; to thee only it appertaineth to forgive ſins. Spare us therefore, good Lord, ſpare thy people whom thou haſt redeemed; enter not into judgement with thy ſervants, who are vile earth, and miſerable ſinners; but ſo turn thine anger from us, who meekly acknowledge our vileneſs, and truly repent us of our faults; and ſo make haſte to help us in this world, that we may ever live with thee in the world to come, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall the people ſay this that followeth, after the Miniſter.*

Turn thou us, O good Lord, and ſo ſhall we be turned. Be favourable, O Lord, be favourable to thy people, who turn to thee in weeping, faſting, and praying. For thou art a merciful God, Full of compaſſion, Long-ſuffering, and of great pity. Thou ſpareſt when we deſerve puniſhment, And in thy wrath thinkeſt upon mercy. Spare thy people, good Lord, ſpare them, And let not thine heritage be brought to confuſion. Hear us, O Lord, for thy mercy is great, And after the multitude of thy mercies look upon us, Through the merits and mediation of thy bleſſed Son Jeſus Chriſt our Lord. Amen.

¶ *Then the Miniſter alone ſhall ſay,*

The Lord bleſs us, and keep us; the Lord lift up the light of his countenance upon us, and give us peace now and for evermore. *Amen.*

THE

THE PSALTER or PSALMS OF DAVID,

After the Tranſlation of the Great BIBLE, Pointed as they are to be ſung or ſaid in CHURCHES.

Beatus vir, qui non abiit. Pſal. 1.

Morning Prayer.

BLeſſed is the man that hath not walked in the counſel of the ungodly, nor ſtood in the way of ſinners: and hath not ſat in the ſeat of the ſcornful.

2 But his delight is in the law of the Lord: and in his law will he exerciſe himſelf day and night.

3 And he ſhall be like a tree planted by the water-ſide: that will bring forth his fruit in due ſeaſon.

4 His leaf alſo ſhall not wither: and look whatſoever he doth, it ſhall proſper.

5 As for the ungodly it is not ſo with them: but they are like the chaff which the wind ſcattereth away from the face of the earth.

6 Therefore the ungodly ſhall not be able to ſtand in the judgement: neither the ſinners in the congregation of the righteous.

7 But the Lord knoweth the way of the righteous: and the way of the ungodly ſhall periſh.

Quare fremuerunt gentes? Pſal. 2.

WHy do the heathen ſo furiouſly rage together: and why do the people imagine a vain thing?

2 The kings of the earth ſtand up, and the rulers take counſel together: againſt the Lord, and againſt his anointed.

3 Let us break their bonds aſunder: and caſt away their cords from us.

4 He that dwelleth in heaven, ſhall laugh them to ſcorn: the Lord ſhall have them in deriſion.

5 Then ſhall he ſpeak unto them in his wrath: and vex them in his ſore diſpleaſure.

6 Yet have I ſet my king: upon my holy hill of Sion.

7 I will preach the law, whereof the Lord hath ſaid unto me: Thou art my Son, this day have I begotten thee.

8 Deſire of me, and I ſhall give thee the heathen for thine inheritance: and the utmoſt parts of the earth for thy poſſeſſion.

9 Thou ſhalt bruiſe them with a rod of iron: and break them in pieces like a potters veſſel.

10 Be wiſe now therefore, O ye kings: be learned, ye that are judges of the earth.

11 Serve the Lord in fear: and rejoyce unto him with reverence.

12 Kiſs the Son, leſt he be angry, & ſo ye periſh from the right way: if his wrath be kindled (yea, but a little) bleſſed are all they that put their truſt in him.

Domine, quid multiplicati? Pſal. 3.

LOrd, how are they increaſed that trouble me: many are they that riſe againſt me.

2 Many one there be that ſay of my ſoul: there is no help for him in his God.

3 But thou, O Lord, art my defender: thou art my worſhip, and the lifter up of my head.

4 I did call upon the Lord with my voice: & he heard me out of his holy hill.

5 I laid me down and ſlept, and roſe up again: for the Lord ſuſtained me.

6 I will not be afraid for ten thouſands of the people: that have ſet themſelves againſt me round about.

7 Up Lord, and help me, O my God: for thou ſmiteſt all mine enemies upon the cheek-bone; thou haſt broken the teeth of the ungodly.

8 Salvation belongeth unto the Lord: and thy bleſſing is upon thy people.

Cum invocarem. Pſal. 4.

HEar me when I call, O God of my righteouſneſs: thou haſt ſet me at liberty when I was in trouble; have mercy upon me, & hearken unto my prayer.

2 O ye ſons of men, how long will ye blaſpheme mine honour: and have ſuch pleaſure in vanity, and ſeek after leaſing?

3 Know this alſo, that the Lord hath choſen to himſelf the man that is godly: when I call upon the Lord, he will hear me.

4 Stand in aw, and ſin not: commune with your own heart, and in your chamber, and be ſtill.

5 Offer the ſacrifice of righteouſneſs: and put your truſt in the Lord.

6 There be many that ſay: Who will ſhew us any good?

7 Lord, lift thou up: the light of thy countenance upon us.

8 Thou haſt put gladneſs in my heart: ſince the time that their corn and wine and oil increaſed.

9 I will lay me down in peace, and take my reſt: for it is thou, Lord, onely that makeſt me dwell in ſafely.

Verba mea auribus. Pſal. 5.

POnder my words, O Lord: conſider my meditation.

2 O hearken thou unto the voice of my calling, my King, and my God: for unto thee will I make my prayer.

3 My voice ſhalt thou hear betimes, O Lord: early in the morning will I direct my prayer unto thee, and will look up.

4 For thou art the God, that haſt no pleaſure in wickedneſs: neither ſhall any evil dwell with thee.

5 Such as be fooliſh ſhall not ſtand in thy ſight: for thou hateſt all them that work vanity.

6 Thou ſhalt deſtroy them that ſpeak leaſing: the Lord will abhor both the bloud-thirſty and deceitful man.

7 But as for me, I will come into thine houſe, even upon the multitude of thy mercy: and in thy fear will I worſhip toward thy holy temple.

8 Lead me, O Lord, in thy righteouſneſs, becauſe of mine enemies: make thy way plain before my face.

9 For there is no faithfulneſs in his mouth: their inward parts are very wickedneſs.

10 Their throat is an open ſepulchre: they flatter with their tongue.

11 Deſtroy thou them, O God, let them periſh through their own imaginations: caſt them out in the multitude of their ungodlineſs; for they have rebelled againſt thee.

12 And let all them that put their truſt in thee rejoyce: they ſhall ever be giving of thanks, becauſe thou defendeſt them: they that love thy Name, ſhall be joyful in thee.

13 For thou, Lord, wilt give thy bleſſing unto the righteous: and with thy favourable kindneſs wilt thou defend him as with a ſhield.

Domine ne. Pſal. 6. *Evening Prayer.*

O Lord, rebuke me not in thine indignation: neither chaſten me in thy diſpleaſure.

2 Have mercy upon me, O Lord, for I am weak: O Lord, heal me, for my bones are vexed.

3 My ſoul alſo is ſore troubled: but, Lord, how long wilt thou puniſh me?

4 Turn thee, O Lord, and deliver my ſoul: O ſave me for thy mercies ſake.

5 For in death no man remembreth thee: and who will give thee thanks in the pit?

6 I am weary of my groaning, every night waſh I my bed: and water my couch with my tears.

7 My beauty is gone for very trouble: and worn away becauſe of all mine enemies.

8 Away from me, all ye that work vanity: for the Lord hath heard the voice of my weeping.

9 The Lord hath heard my petition: the Lord will receive my prayer.

10 All mine enemies ſhall be confounded, and ſore vexed: they ſhall be turned back, and put to ſhame ſuddenly.

Domine, Deus meus. Pſal. 7.

O Lord my God, in thee have I put truſt: ſave me from all them that perſecute me, and deliver me;

2 Leſt

2 Leſt he devour my ſoul like a lion, and tear it in pieces: while there is none to help.

3 O Lord my God, if I have done any ſuch thing: or if there be any wickedneſs in my hands;

4 If I have rewarded evil unto him that dealt friendly with me: yea, I have delivered him that without any cauſe is mine enemy;

5 Then let mine enemy perſecute my ſoul, and take me: yea, let him tread my life down upon the earth, and lay mine honour in the duſt.

6 Stand up, O Lord, in thy wrath, and lift up thy ſelf, becauſe of the indignation of mine enemies: ariſe up for me in the judgement that thou haſt commanded.

7 And ſo ſhall the congregation of the people come about thee: for their ſakes therefore lift up thy ſelf again.

8 The Lord ſhall judge the people, give ſentence with me, O Lord: according to my righteouſneſs, and according to the innocency that is in me.

9 O let the wickedneſs of the ungodly come to an end: but guide thou the juſt.

10 For the righteous God: trieth the very hearts and reins.

11 My help cometh of God: who preſerveth them that are true of heart.

12 God is a righteous judge, ſtrong and patient: and God is provoked every day.

13 If a man will not turn, he will whet his ſword: he hath bent his bow, and made it ready.

14 He hath prepared for him the inſtruments of death: he ordaineth his arrows againſt the perſecutors.

15 Behold, he travelleth with miſchief: he hath conceived ſorrow, and brought forth ungodlineſs.

16 He hath graven and digged up a pit: and is fain himſelf into the deſtruction that he made for other.

17 For his travel ſhall come upon his own head: and his wickedneſs ſhall fall on his own pate.

18 I will give thanks unto the Lord, according to his righteouſneſs: and I will praiſe the Name of the Lord moſt High.

Domine, Dominus noſter. Pſal. 8.

O Lord our Governour, how excellent is thy Name in all the world: thou that haſt ſet thy glory above the heavens!

2 Out of the mouth of very babes and ſucklings haſt thou ordained ſtrength, becauſe of thine enemies: that thou mighteſt ſtill the enemy and the avenger.

3 For I will conſider thy heavens, even the works of thy fingers: the moon and the ſtars which thou haſt ordained.

4 What is man, that thou art mindful of him: and the ſon of man, that thou viſiteſt him?

5 Thou madeſt him lower than the angels: to crown him with glory and worſhip.

6 Thou makeſt him to have dominion of the works of thy hands: and thou haſt put all things in ſubjection under his feet;

7 All ſheep and oxen: yea, and the beaſts of the field,

8 The fowls of the air, and the fiſhes of the ſea: and whatſoever walketh through the paths of the ſeas.

9 O Lord our Governour: how excellent is thy Name in all the world!

Confitebor tibi. Pſal. 9.

I Will give thanks unto thee, O Lord, with my whole heart: I will ſpeak of all thy marvellous works. *Morning Prayer.*

2 I will be glad and rejoyce in thee: yea, my ſongs will I make of thy name, O thou moſt Higheſt.

3 While mine enemies are driven back: they ſhall fall and periſh at thy preſence.

4 For thou haſt maintained my right, and my cauſe: thou art ſet in the throne that judgeſt right.

5 Thou haſt rebuked the heathen, and deſtroyed the ungodly: thou haſt put out their name for ever and ever.

6 O thou enemy, deſtructions are come to a perpetual end: even as the cities which thou haſt deſtroyed; their memorial is periſhed with them.

7 But the Lord ſhall endure for ever:

he hath also prepared his seat for judgement.

8 For he shall judge the world in righteousness: and minister true judgement unto the people.

9 The Lord also will be a defence for the oppressed: even a refuge in due time of trouble.

10 And they that know thy Name will put their trust in thee: for thou, Lord, hast never failed them that seek thee.

11 O praise the Lord which dwelleth in Sion: shew the people of his doings.

12 For when he maketh inquisition for bloud, he remembreth them: and forgetteth not the complaint of the poor.

13 Have mercy upon me, O Lord, consider the trouble which I suffer of them that hate me: thou that liftest me up from the gates of death.

14 That I may shew all thy praises within the ports of the daughter of Sion: I will rejoyce in thy salvation.

15 The heathen are sunk down in the pit that they made: in the same net which they hid privily, is their foot taken.

16 The Lord is known to execute judgement: the ungodly is trapped in the work of his own hands.

17 The wicked shall be turned into hell: and all the people that forget God.

18 For the poor shall not alway be forgotten: the patient abiding of the meek shall not perish for ever.

19 Up Lord, and let not man have the upper hand: let the heathen be judged in thy sight.

20 Put them in fear, O Lord: that the heathen may know themselves to be but men.

Ut quid, Domine. Psal. x.

WHy standest thou so far off, O Lord: and hidest thy face in the needful time of trouble?

2 The ungodly for his own lust doth persecute the poor: let them be taken in the crafty wilines that they have imagined.

3 For the ungodly hath made boast of his own hearts desire: and speaketh good of the covetous whom God abhorreth.

4 The ungodly is so proud, that he careth not for God: neither is God in all his thoughts.

5 His ways are alway grievous: thy judgements are far above out of his sight, and therefore defieth he all his enemies.

6 For he hath said in his heart, Tush, I shall never be cast down: there shall no harm happen unto me.

7 His mouth is full of cursing, deceit, and fraud: under his tongue is ungodlines and vanity.

8 He sitteth lurking in the thievish corners of the streets: and privily in his lurking dens doth he murther the innocent; his eyes are set against the poor.

9 For he lyeth waiting secretly, even as a lion lurketh he in his den: that he may ravish the poor.

10 He doth ravish the poor: when he getteth him into his net.

11 He falleth down and humbleth himself: that the congregation of the poor may fall into the hands of his captains.

12 He hath said in his heart, Tush, God hath forgotten: he hideth away his face, and he will never see it.

13 Arise, O Lord God, and lift up thine hand: forget not the poor.

14 Wherefore should the wicked blaspheme God: while he doth say in his heart, Tush, thou God carest not for it.

15 Surely thou hast seen it: for thou beholdest ungodlines and wrong.

16 That thou mayest take the matter into thy hand: the poor committeth himself unto thee; for thou art the helper of the friendless.

17 Break thou the power of the ungodly and malicious: take away his ungodlines, and thou shalt finde none.

18 The Lord is King for ever & ever: & the heathen are perished out of the land.

19 Lord, thou hast heard the desire of the poor: thou preparest their heart, and thine ear hearkeneth thereto.

20 To help the fatherless & poor unto their right: that the man of the earth be no more exalted against them.

In Domino confido. Psal. xi.

IN the Lord put I my trust: how say ye then to my soul, that she should flee as a bird unto the hill?

2 For

2 For lo, the ungodly bend their bow, and make ready their arrows within the quiver: that they may privily ſhoot at them which are true of heart.

3 For the foundations will be caſt down: and what hath the righteous done?

4 The Lord is in his holy temple: the Lords ſeat is in heaven.

5 His eyes conſider the poor: and his eye-lids try the children of men.

6 The Lord alloweth the righteous: but the ungodly, and him that delighteth in wickedneſs doth his ſoul abhor.

7 Upon the ungodly he ſhall rain ſnares, fire and brimſtone, ſtorm and tempeſt: this ſhall be their portion to drink.

8 For the righteous Lord loveth righteouſneſs: his countenance will behold the thing that is juſt.

Salvum me fac. Pſal. 12.

Evening Prayer.

HElp me, Lord, for there is not one godly man left: for the faithful are miniſhed from among the children of men.

2 They talk of vanity every one with his neighbour: they do but flatter with their lips, and diſſemble in their double heart.

3 The Lord ſhall root out all deceitful lips: and the tongue that ſpeaketh proud things.

4 Which have ſaid, With our tongue will we prevail: we are they that ought to ſpeak, who is lord over us?

5 Now for the comfortleſs troubles ſake of the needy: and becauſe of the deep ſighing of the poor;

6 I will up, ſaith the Lord; and will help every one from him that ſwelleth againſt him, and will ſet him at reſt.

7 The words of the Lord are pure words: even as the ſilver, which from the earth is tryed, and purified ſeven times in the fire.

8 Thou ſhalt keep them, O Lord: thou ſhalt preſerve him from this generation for ever.

9 The ungodly walk on every ſide: when they are exalted, the children of men are put to rebuke.

Uſque quo Domine? Pſal. 13.

HOw long wilt thou forget me, O Lord, for ever: how long wilt thou hide thy face from me?

2 How long ſhall I ſeek counſel in my ſoul, and be ſo vexed in my heart: how long ſhall mine enemies triumph over me?

3 Conſider and hear me, O Lord my God: lighten mine eyes, that I ſleep not in death.

4 Leſt mine enemy ſay, I have prevailed againſt him: for if I be caſt down, they that trouble me, will rejoyce at it.

5 But my truſt is in thy mercy: and my heart is joyful in thy ſalvation.

6 I will ſing of the Lord, becauſe he hath dealt ſo lovingly with me: yea, I will praiſe the Name of the Lord moſt Higheſt.

Dixit inſipiens. Pſal. 14.

THe fool hath ſaid in his heart: There is no God.

2 They are corrupt, and become abominable in their doings; there is none that doth good, no not one.

3 The Lord looked down from heaven upon the children of men: to ſee if there were any that would underſtand, and ſeek after God.

4 But they are all gone out of the way; they are altogether become abominable: there is none that doth good, no not one.

5 Their throat is an open ſepulchre, with their tongues have they deceived: the poiſon of aſps is under their lips.

6 Their mouth is full of curſing, and bitterneſs: their feet are ſwift to ſhed blood.

7 Deſtruction and unhappineſs is in their ways, and the way of peace have they not known: there is no fear of God before their eyes.

8 Have they no knowledge, that they are all ſuch workers of miſchief: eating up my people as it were bread, and call not upon the Lord?

9 There were they brought in great fear, even where no fear was: for God is in the generation of the righteous.

10 As for you, ye have made a mock

at the counſel of the poor: becauſe he putteth his truſt in the Lord.

11 Who ſhall give ſalvation unto Iſrael out of Sion? When the Lord turneth the captivity of his people: then ſhall Jacob rejoyce, and Iſrael ſhall be glad.

Domine, quis habitabit. Pſal. 15.

Morning Prayer.

LOrd, who ſhall dwell in thy tabernacle: or who ſhall reſt upon thy holy hill?

2 Even he that leadeth an uncorrupt life: and doth the thing which is right, and ſpeaketh the truth from his heart.

3 He that hath uſed no deceit in his tongue, nor done evil to his neighbour: and hath not ſlandered his neighbour.

4 He that ſetteth not by himſelf, but is lowly in his own eyes: and maketh much of them that fear the Lord.

5 He that ſweareth unto his neighbour, and diſappointeth him not: though it were to his own hindrance.

6 He that hath not given his money upon uſury: nor taken reward againſt the innocent.

7 Whoſo doth theſe things: ſhall never fall.

Conſerva me, Domine. Pſal. 16.

PReſerve me, O God: for in thee have I put my truſt.

2 O my ſoul, thou haſt ſaid unto the Lord: Thou art my God, my goods are nothing unto thee.

3 All my delight is upon the ſaints that are in the earth: and upon ſuch as excel in vertue.

4 But they that run after another god: ſhall have great trouble.

5 Their drink-offerings of bloud will I not offer: neither make mention of their names within my lips.

6 The Lord himſelf is the portion of mine inheritance, and of my cup: thou ſhalt maintain my lot.

7 The lot is fallen unto me in a fair ground: yea, I have a goodly heritage.

8 I will thank the Lord for giving me warning: my reins alſo chaſten me in the night-ſeaſon.

9 I have ſet God always before me: for he is on my right hand, therefore I ſhall not fall.

10 Wherefore my heart was glad, and my glory rejoyced: my fleſh alſo ſhall reſt in hope.

11 For why? thou ſhalt not leave my ſoul in hell: neither ſhalt thou ſuffer thy holy One to ſee corruption.

12 Thou ſhalt ſhew me the path of life, in thy preſence is the fulneſs of joy: and at thy right hand there is pleaſure for evermore.

Exaudi, Domine. Pſal. 17.

HEar the right, O Lord, conſider my complaint: and hearken unto my prayer, that goeth not out of feigned lips.

2 Let my ſentence come forth from thy preſence: and let thine eyes look upon the thing that is equal.

3 Thou haſt proved, and viſited mine heart in the night-ſeaſon; thou haſt tryed me, and ſhalt find no wickedneſs in me: for I am utterly purpoſed that my mouth ſhall not offend.

4 Becauſe of mens works, that are done againſt the words of thy lips: I have kept me from the ways of the deſtroyer.

5 O hold thou up my goings in thy paths: that my footſteps ſlip not.

6 I have called upon thee, O God, for thou ſhalt hear me: incline thine ear to me, and hearken unto my words.

7 Shew thy marvellous loving kindneſs, thou that art the Saviour of them which put their truſt in thee: from ſuch as reſiſt thy right hand.

8 Keep me as the apple of an eye: hide me under the ſhadow of thy wings.

9 From the ungodly that trouble me: mine enemies compaſs me round about to take away my ſoul.

10 They are incloſed in their own fat: and their mouth ſpeaketh proud things.

11 They lie waiting in our way on every ſide: turning their eyes down to the ground.

12 Like as a lion that is greedy of his prey: and as it were a lions whelp, lurking in ſecret places.

13 Up, Lord, diſappoint him, and caſt him

him down: deliver my ſoul from the ungodly, which is a ſword of thine.

14 From the men of thy hand, O Lord, from the men, I ſay, and from the evil world: which have their portion in this life, whoſe bellies thou filleſt with thy hid treaſure.

15 They have children at their deſire: and leave the reſt of their ſubſtance for their babes.

16 But as for me, I will behold thy preſence in righteouſneſs: and when I awake up after thy likeneſs, I ſhall be ſatisfied with it.

Diligam te, Domine. Pſal. 18.

Evening Prayer.

I VVill love thee, O Lord, my ſtrength: the Lord is my ſtony rock, and my defence: my Saviour, my God, and my might, in whom I will truſt, my buckler, the horn alſo of my ſalvation, and my refuge.

2 I will call upon the Lord, which is worthy to be praiſed: ſo ſhall I be ſafe from mine enemies.

3 The ſorrows of death compaſſed me: and the overflowings of ungodlineſs made me afraid.

4 The pains of hell came about me: the ſnares of death overtook me.

5 In my trouble I will call upon the Lord: and complain unto my God.

6 So ſhall he hear my voice out of his holy temple: and my complaint ſhall come before him, it ſhall enter even into his ears.

7 The earth trembled and quaked: the very foundations alſo of the hills ſhook, and were removed, becauſe he was wroth.

8 There went a ſmoke out in his preſence: and a conſuming fire out of his mouth, ſo that coals were kindled at it.

9 He bowed the heavens alſo, & came down: and it was dark under his feet.

10 He rode upon the Cherubins, and did flie: he came flying upon the wings of the wind.

11 He made darkneſs his ſecret place: his pavilion round about him with dark water, and thick clouds to cover him.

12 At the brightneſs of his preſence his clouds removed: hail-ſtones, and coals of fire.

13 The Lord alſo thundred out of heaven, and the Higheſt gave his thunder: hail-ſtones, and coals of fire.

14 He ſent out his arrows, and ſcattered them: he caſt forth lightnings, and deſtroyed them.

15 The ſprings of waters were ſeen, and the foundations of the round world were diſcovered at thy chiding, O Lord: at the blaſting of the breath of thy diſpleaſure.

16 He ſhall ſend down from on high to fetch me: and ſhall take me out of many waters.

17 He ſhall deliver me from my ſtrongeſt enemy, and from them which hate me: for they are too mighty for me.

18 They prevented me in the day of my trouble: but the Lord was my upholder.

19 He brought me forth alſo into a place of liberty: he brought me forth, even becauſe he had a favour unto me.

20 The Lord ſhall reward me after my righteous dealing: according to the cleanneſs of my hands ſhall he recompenſe me.

21 Becauſe I have kept the ways of the Lord: and have not forſaken my God, as the wicked doth.

22 For I have an eye unto all his laws: and will not caſt out his commandments from me.

23 I was alſo uncorrupt before him: and eſchewed mine own wickedneſs.

24 Therefore ſhall the Lord reward me after my righteous dealing: and according unto the cleanneſs of my hands in his eye-ſight.

25 With the holy thou ſhalt be holy: and with a perfect man thou ſhalt be perfect.

26 VVith the clean thou ſhalt be clean: and with the froward thou ſhalt learn frowardneſs.

27 For thou ſhalt ſave the people that are in adverſity: and ſhalt bring down the high looks of the proud.

28 Thou alſo ſhalt light my candle: the Lord my God ſhall make my darkneſs to be light.

29 For in thee I ſhall diſcomfit an hoſt of men; and with the help of my God I ſhall leap over the wall.

30 The way of God is an undefiled way: the word of the Lord alſo is tried in the fire; he is the defender of all them that put their truſt in him.

31 For who is God, but the Lord: or who hath any ſtrength, except our God?

32 It is God that girdeth me with ſtrength of war: and maketh my way perfect.

33 He maketh my feet like harts feet: and ſetteth me up on high.

34 He teacheth mine hands to fight: and mine arms ſhall break even a bow of ſteel.

35 Thou haſt given me the defence of thy ſalvation: thy right hand alſo ſhall hold me up, and thy loving correction ſhall make me great.

36 Thou ſhalt make room enough under me for to go: that my foot-ſteps ſhall not ſlide.

37 I will follow upon mine enemies, and overtake them: neither will I turn again till I have deſtroyed them.

38 I will ſmite them, that they ſhall not be able to ſtand: but fall under my feet.

39 Thou haſt girded me with ſtrength unto the battel: thou ſhalt throw down mine enemies under me.

40 Thou haſt made mine enemies alſo to turn their backs upon me: and I ſhall deſtroy them that hate me.

41 They ſhall cry, but there ſhall be none to help them: yea, even unto the Lord ſhall they cry, but he ſhall not hear them.

42 I will beat them as ſmall as the duſt before the wind: I will caſt them out as the clay in the ſtreets.

43 Thou ſhalt deliver me from the ſtrivings of the people: and thou ſhalt make me the head of the heathen.

44 A people whom I have not known ſhall ſerve me.

45 As ſoon as they hear of me, they ſhall obey me: but the ſtrange children ſhal diſſemble with me.

46 The ſtrange children ſhall fail: and be afraid out of their priſons.

47 The Lord liveth, and bleſſed be my ſtrong helper: and praiſed be the God of my ſalvation.

48 Even the God that ſeeth that I be avenged, and ſubdueth the people unto me.

49 It is he that delivereth me from my cruel enemies, and ſetteth me up above mine adverſaries: thou ſhalt rid me from the wicked man.

50 For this cauſe will I give thanks unto thee, O Lord, among the Gentiles: and ſing praiſes unto thy Name.

51 Great proſperity giveth he unto his king: and ſheweth loving kindneſs unto David his anointed, and unto his ſeed for evermore.

Cæli enarrant. Pſal. 19.

THE heavens declare the glory of God: and the firmament ſheweth his handy-work. *Morning Prayer.*

2 One day telleth another: and one night certifieth another.

3 There is neither ſpeech nor language: but their voices are heard among them.

4 Their ſound is gone out into all lands: and their words into the ends of the world.

5 In them hath he ſet a tabernacle for the ſun: which cometh forth as a bridegroom out of his chamber, and rejoyceth as a giant to run his courſe.

6 It goeth forth from the uttermoſt part of the heaven, and runneth about unto the end of it again: and there is nothing hid from the heat thereof.

7 The law of the Lord is an undefiled law, converting the ſoul: the teſtimony of the Lord is ſure, and giveth wiſdom unto the ſimple.

8 The ſtatutes of the Lord are right, and rejoyce the heart: the commandment of the Lord is pure, and giveth light unto the eyes.

9 The fear of the Lord is clean, and endureth for ever: the judgements of the Lord are true, and righteous altogether.

10 More to be deſired are they than gold, yea, than much fine gold: ſweeter alſo than honey, and the honey comb.

11 More-

11 Moreover by them is thy ſervant taught: and in keeping of them there is great reward.

12 Who can tell how oft he offendeth: O cleanſe thou me from my ſecret faults.

13 Keep thy ſervant alſo from preſumptuous ſins, leſt they get the dominion over me: ſo ſhall I be undefiled, and innocent from the great offence.

14 Let the words of my mouth, and the meditation of my heart: be alway acceptable in thy ſight,

15 O Lord, my ſtrength: and my redeemer.

Exaudiat te Dominus. Pſal. 20.

THE Lord hear thee in the day of trouble: the Name of the God of Jacob defend thee.

2 Send thee help from the ſanctuary: and ſtrengthen thee out of Sion.

3 Remember all thy offerings: and accept thy burnt-ſacrifice.

4 Grant thee thy hearts deſire: and fulfil all thy mind.

5 We will rejoyce in thy ſalvation, and triumph in the Name of the Lord our God: the Lord perform all thy petitions.

6 Now know I that the Lord helpeth his anointed, and will hear him from his holy heaven: even with the wholſome ſtrength of his right hand.

7 Some put their truſt in chariots, and ſome in horſes: but we will remember the Name of the Lord our God.

8 They are brought down, and faln: but we are riſen, and ſtand upright.

9 Save, Lord, and hear us, O King of heaven: when we call upon thee.

Domine in virtute tua. Pſal. 21.

THE king ſhall rejoyce in thy ſtrength, O Lord: exceeding glad ſhall he be of thy ſalvation.

2 Thou haſt given him his hearts deſire: and haſt not denied him the requeſt of his lips.

3 For thou ſhalt prevent him with the bleſſings of goodneſs: and ſhalt ſet a crown of pure gold upon his head.

4 He asked life of thee, and thou gaveſt him a long life: even for ever and ever.

5 His honour is great in thy ſalvation: glory and great worſhip ſhalt thou lay upon him.

6 For thou ſhalt give him everlaſting felicity: and make him glad with the joy of thy countenance.

7 And why? becauſe the king putteth his truſt in the Lord: and in the mercy of the moſt Higheſt he ſhall not miſcarry.

8 All thine enemies ſhall feel thy hand: thy right hand ſhall find out them that hate thee.

9 Thou ſhalt make them like a fiery oven in the time of wrath: the Lord ſhall deſtroy them in his diſpleaſure, and the fire ſhall conſume them.

10 Their fruit ſhalt thou root out of the earth: and their ſeed from among the children of men.

11 For they intended miſchief againſt thee: and imagined ſuch a device as they are not able to perform.

12 Therefore ſhalt thou put them to flight: and the ſtrings of thy bow ſhalt thou make ready againſt the face of them.

13 Be thou exalted, Lord, in thine own ſtrength: ſo will we ſing, and praiſe thy power.

Deus, Deus meus. Pſal. 22.

MY God, my God, look upon me, why haſt thou forſaken me: and art ſo far from my health, and from the words of my complaint? *Evening Prayer.*

2 O my God, I cry in the day-time, but thou heareſt not: and in the night ſeaſon alſo I take no reſt.

3 And thou continueſt holy: O thou worſhip of Iſrael.

4 Our fathers hoped in thee: they truſted in thee, and thou didſt deliver them.

5 They called upon thee, and were holpen: they put their truſt in thee, and were not confounded.

6 But as for me, I am a worm, and no man: a very ſcorn of men, and the outcaſt of the people.

7 All they that ſee me, laugh me to ſcorn: they ſhoot out their lips, and ſhake their heads, ſaying,

8 He truſted in God, that he would deliver him: let him deliver him, if he will have him.

9 But

9 But thou art he that took me out of my mothers womb: thou waſt my hope, when I hanged yet upon my mothers breſts.

10 I have been left unto thee ever ſince I was born: thou art my God even from my mothers womb.

11 O go not from me, for trouble is hard at hand: and there is none to help me.

12 Many oxen are come about me: fat bulls of Baſan cloſe me in on every ſide.

13 They gape upon me with their mouths: as it were a ramping and a roaring lion.

14 I am poured out like water, and all my bones are out of joynt: my heart alſo in the midſt of my body is even like melting wax.

15 My ſtrength is dryed up like a potſherd, and my tongue cleaveth to my gums: and thou ſhalt bring me into the duſt of death.

16 For many dogs are come about me: and the council of the wicked layeth ſiege againſt me.

17 They pierced my hands and my feet, I may tell all my bones: they ſtand ſtaring and looking upon me.

18 They part my garments among them: and caſt lots upon my veſture.

19 But be not thou far from me, O Lord: thou art my ſuccour, haſte thee to help me.

20 Deliver my ſoul from the ſword: my darling from the power of the dog.

21 Save me from the lions mouth: thou haſt heard me alſo from among the horns of the unicorns.

22 I will declare thy name unto my brethren: in the midſt of the congregation will I praiſe thee.

23 O praiſe the Lord, ye that fear him: magnifie him, all ye of the ſeed of Jacob, and fear him, all ye ſeed of Iſrael.

24 For he hath not deſpiſed nor abhorred the low eſtate of the poor: he hath not hid his face from him, but when he called unto him, he heard him.

25 My praiſe is of thee in the great congregation: my vows will I perform in the ſight of them that fear him.

26 The poor ſhall eat and be ſatisfied: they that ſeek after the Lord, ſhall praiſe him; your heart ſhall live for ever.

27 All the ends of the world ſhall remember themſelves, and be turned unto the Lord: and all the kindreds of the nations ſhall worſhip before him.

28 For the kingdom is the Lords: and he is the governour among the people.

29 All ſuch as be fat upon earth: have eaten and worſhipped.

30 All they that go down into the duſt, ſhall kneel before him: and no man hath quickned his own ſoul.

31 My ſeed ſhall ſerve him: they ſhall be counted unto the Lord for a generation.

32 They ſhall come, and the heavens ſhall declare his righteouſneſs: unto a people that ſhall be born, whom the Lord hath made.

Dominus regit me. Pſal. 23.

THE Lord is my ſhepherd: therefore can I lack nothing.

2 He ſhall feed me in a green paſture: and lead me forth beſide the waters of comfort.

3 He ſhall convert my ſoul: and bring me forth in the paths of righteouſneſs for his Names ſake.

4 Yea, though I walk through the valley of the ſhadow of death, I will fear no evil: for thou art with me, thy rod and thy ſtaff comfort me.

5 Thou ſhalt prepare a table before me againſt them that trouble me: thou haſt anointed my head with oyl, and my cup ſhall be full.

6 But thy loving kindneſs and mercy ſhall follow me all the days of my life: and I will dwell in the houſe of the Lord for ever.

Domini eſt terra. Pſal. 24.

THE earth is the Lords, and all that therein is: the compaſs of the world, and they that dwell therein. *Morning Prayer.*

2 For he hath founded it upon the ſeas: and prepared it upon the flouds.

3 Who ſhall aſcend into the hill of the Lord: or who ſhall riſe up in his holy place?

4 Even

4 Even he that hath clean hands, and a pure heart: and that hath not lift up his mind unto vanity, nor ſworn to deceive his neighbour.

5 He ſhall receive the bleſſing from the Lord: and righteouſneſs from the God of his ſalvation.

6 This is the generation of them that ſeek him: even of them that ſeek thy face, O Jacob.

7 Lift up your heads, O ye gates, and be ye lift up, ye everlaſting doors: and the King of glory ſhall come in.

8 Who is the King of glory: it is the Lord ſtrong and mighty, even the Lord mighty in battel.

9 Lift up your heads, O ye gates, and be ye lift up, ye everlaſting doors: and the King of glory ſhall come in.

10 Who is the King of glory: even the Lord of hoſts, he is the King of glory.

Ad te, Domine, levavi. Pſal. 25.

UNto thee, O Lord, will I lift up my ſoul, my God, I have put my truſt in thee: O let me not be confounded, neither let mine enemies triumph over me.

2 For all they that hope in thee ſhall not be aſhamed: but ſuch as tranſgreſs without a cauſe, ſhall be put to confuſion.

3 Shew me thy ways, O Lord: and teach me thy paths.

4 Lead me forth in thy truth, and learn me: for thou art the God of my ſalvation; in thee hath been my hope all the day long.

5 Call to remembrance, O Lord, thy tender mercies: and thy loving kindneſſes, which have been ever of old.

6 O remember not the ſins, and offences of my youth: but according to thy mercy think thou upon me, O Lord, for thy goodneſs.

7 Gracious, and righteous is the Lord: therefore will he teach ſinners in the way.

8 Them that are meek, ſhall he guide in judgement: and ſuch as are gentle, them ſhall he learn his way.

9 All the paths of the Lord are mercy, and truth: unto ſuch as keep his covenant, and his teſtimonies.

10 For thy Names ſake, O Lord: be merciful unto my ſin, for it is great.

11 What man is he that feareth the Lord: him ſhall he teach in the way that he ſhall chooſe.

12 His ſoul ſhall dwell at eaſe: and his ſeed ſhall inherit the land.

13 The ſecret of the Lord is among them that fear him: and he will ſhew them his covenant.

14 Mine eyes are ever looking unto the Lord: for he ſhall pluck my feet out of the net.

15 Turn thee unto me, and have mercy upon me: for I am deſolate, and in miſery.

16 The ſorrows of my heart are inlarged: O bring thou me out of my troubles.

17 Look upon my adverſity, and miſery: and forgive me all my ſin.

18 Conſider mine enemies how many they are: and they bear a tyrannous hate againſt me.

19 O keep my ſoul, and deliver me: let me not be confounded, for I have put my truſt in thee.

20 Let perfectneſs, and righteous dealing wait upon me: for my hope hath been in thee.

21 Deliver Iſrael, O God: out of all his troubles.

Judica me, Domine. Pſal. 26.

BE thou my Judge, O Lord, for I have walked innocently: my truſt hath been alſo in the Lord, therefore ſhall I not fall.

2 Examine me, O Lord, and prove me: try out my reins, and my heart.

3 For thy loving kindneſs is ever before mine eyes: and I will walk in thy truth.

4 I have not dwelt with vain perſons: neither will I have fellowſhip with the deceitful.

5 I have hated the congregation of the wicked: and will not ſit among the ungodly.

6 I will waſh my hands in innocency, O Lord: and ſo will I go to thine altar;

7 That I may ſhew the voice of thankſgiving:

giving: & tell of all thy wondrous works.

8 Lord, I have loved the habitation of thy house: and the place where thine honour dwelleth.

9 O shut not up my soul with the sinners: nor my life with the bloodthirsty.

10 In whose hands is wickedness: and their right hand is full of gifts.

11 But as for me, I will walk innocently: O deliver me, and be merciful unto me.

12 My foot standeth right: I will praise the Lord in the congregations.

Dominus illuminatio. Psal. 27.

Evening Prayer.

THE Lord is my light, and my salvation; whom then shall I fear: the Lord is the strength of my life; of whom then shall I be afraid?

2 When the wicked, even mine enemies, and my foes came upon me to eat up my flesh: they stumbled, and fell.

3 Though an host of men were laid against me, yet shall not my heart be afraid: and though there rose up war against me, yet will I put my trust in him.

4 One thing have I desired of the Lord, which I will require: even that I may dwell in the house of the Lord all the days of my life, to behold the fair beauty of the Lord, and to visit his temple.

5 For in the time of trouble he shall hide me in his tabernacle: yea, in the secret place of his dwelling shall he hide me, and set me up upon a rock of stone.

6 And now shall he lift up mine head: above mine enemies round about me.

7 Therefore will I offer in his dwelling an oblation with great gladness: I will sing, and speak praises unto the Lord.

8 Hearken unto my voice, O Lord, when I cry unto thee: have mercy upon me, and hear me.

9 My heart hath talked of thee, Seek ye my face: thy face, Lord, will I seek.

10 O hide not thou thy face from me: nor cast thy servant away in displeasure.

11 Thou hast been my succour: leave me not, neither forsake me, O God of my salvation.

12 When my father, and my mother forsake me: the Lord taketh me up.

13 Teach me thy way, O Lord: and lead me in the right way, because of mine enemies.

14 Deliver me not over into the will of mine adversaries: for there are false witnesses risen up against me, and such as speak wrong.

15 I should utterly have fainted: but that I believe verily to see the goodness of the Lord in the land of the living.

16 O tarry thou the Lords leisure: be strong, and he shall comfort thine heart, and put thou thy trust in the Lord.

Ad te, Domine. Psal. 28.

UNto thee will I cry, O Lord my strength: think no scorn of me, lest if thou make as though thou heardest not, I become like them, that go down into the pit.

2 Hear the voice of my humble petitions, when I cry unto thee: when I hold up my hands towards the mercy-seat of thy holy temple.

3 O pluck me not away, neither destroy me with the ungodly, and wicked doers: which speak friendly to their neighbours, but imagine mischief in their hearts.

4 Reward them according to their deeds: and according to the wickedness of their own inventions.

5 Recompense them after the work of their hands: pay them that they have deserved.

6 For they regard not in their mind the works of the Lord, not the operation of his hands: therefore shall he break them down, and not build them up.

7 Praised be the Lord: for he hath heard the voice of my humble petitions.

8 The Lord is my strength, and my shield, my heart hath trusted in him, and I am helped: therefore my heart danceth for joy, and in my song will I praise him.

9 The Lord is my strength: and he is the wholsom defence of his Anointed.

10 O

10 O ſave thy people, and give thy bleſſing unto thine inheritance: feed them and ſet them up for ever.

Afferte Domino. Pſal. 29.

BRing unto the Lord, O ye mighty, bring young rams unto the Lord: aſcribe unto the Lord worſhip and ſtrength.

2 Give the Lord the honour due unto his Name: worſhip the Lord with holy worſhip.

3 It is the Lord, that commandeth the waters: it is the glorious God, that maketh the thunder.

4 It is the Lord, that ruleth the Sea; the voice of the Lord is mighty in operation: the voice of the Lord is a glorious voice.

5 The voice of the Lord breaketh the Cedar-trees: yea, the Lord breaketh the Cedars of Libanus.

6 He maketh them all to skip like a calf: Libanus alſo, and Sirion like a young Unicorn.

7 The voice of the Lord divideth the flames of fire; the voice of the Lord ſhaketh the wilderneſs: yea, the Lord ſhaketh the wilderneſs of Cades.

8 The voice of the Lord maketh the hinds to bring forth young, and diſcovereth the thick buſhes: in his temple doth every man ſpeak of his honour.

9 The Lord ſitteth above the water-floud: and the Lord remaineth a King for ever.

10 The Lord ſhall give ſtrength unto his people: the Lord ſhall give his people the bleſſing of peace.

Exaltabote, Domine. Pſal. 30.

Morning Prayer.

I Will magnifie thee, O Lord, for thou haſt ſet me up: and not made my foes to triumph over me.

2 O Lord my God, I cried unto thee: and thou haſt healed me.

3 Thou, Lord, haſt brought my ſoul out of hell: thou haſt kept my life from them that go down to the pit.

4 Sing praiſes unto the Lord, O ye ſaints of his: and give thanks unto him for a remembrance of his holineſs.

5 For his wrath endureth but the twinkling of an eye, and in his pleaſure is life: heavineſs may endure for a night, but joy cometh in the morning.

6 And in my proſperity I ſaid, I ſhall never be removed: thou, Lord, of thy goodneſs hadſt made my hill ſo ſtrong.

7 Thou didſt turn thy face from me: and I was troubled.

8 Then cryed I unto thee, O Lord: and gat me to my Lord right humbly.

9 What profit is there in my bloud: when I go down to the pit?

10 Shall the duſt give thanks unto thee: or ſhall it declare thy truth?

11 Hear, O Lord, and have mercy upon me: Lord be thou my helper.

12 Thou haſt turned my heavineſs into joy: thou haſt put off my ſackcloth, and girded me with gladneſs.

13 Therefore ſhall every good man ſing of thy praiſe without ceaſing: O my God, I will give thanks unto thee for ever.

In te, Domine, ſperavi. Pſal. xxxi.

IN thee, O Lord, have I put my truſt: let me never be put to confuſion, deliver me in thy righteouſneſs.

2 Bow down thine ear to me: make haſte to deliver me.

3 And be thou my ſtrong rock, and houſe of defence: that thou mayeſt ſave me.

4 For thou art my ſtrong rock, and my caſtle: be thou alſo my guide, and lead me for thy Names ſake.

5 Draw me out of the net, that they have laid privily for me: for thou art my ſtrength.

6 Into thy hands I commend my ſpirit: for thou haſt redeemed me, O Lord, thou God of truth.

7 I have hated them, that hold of ſuperſtitious vanities: and my truſt hath been in the Lord.

8 I will be glad, and rejoyce in thy mercy: for thou haſt conſidered my trouble, and haſt known my ſoul in adverſities.

9 Thou haſt not ſhut me up into the hand of the enemy: but haſt ſet my feet in a large room.

10 Have

10 Have mercy upon me, O Lord, for I am in trouble: and mine eye is consumed for very heavineſs; yea, my ſoul, and my body.

11 For my life is waxen old with heavineſs: and my years with mourning.

12 My ſtrength faileth me, becauſe of mine iniquity: and my bones are conſumed.

13 I became a reproof among all mine enemies, but eſpecially among my neighbours: and they of mine acquaintance were afraid of me, and they that did ſee me without conveyed themſelves from me.

14 I am clean forgotten, as a dead man out of mind: I am become like a broken veſſel.

15 For I have heard the blaſphemy of the multitude: and fear is on every ſide, while they conſpire together againſt me, and take their counſel to take away my life.

16 But my hope hath been in thee, O Lord: I have ſaid, Thou art my God.

17 My time is in thy hand, deliver me from the hand of mine enemies: and from them that perſecute me.

18 Shew thy ſervant the light of thy countenance: and ſave me for thy mercies ſake.

19 Let me not be confounded, O Lord, for I have called upon thee: let the ungodly be put to confuſion, and be put to ſilence in the grave.

20 Let the lying lips be put to ſilence: which cruelly, diſdainfully and deſpitefully ſpeak againſt the righteous.

21 O how plentiful is thy goodneſs which thou haſt laid up for them that fear thee: and that thou haſt prepared for them, that put their truſt in thee, even before the ſons of men!

22 Thou ſhalt hide them privily by thine own preſence from the provoking of all men: thou ſhalt keep them ſecretly in thy tabernacle from the ſtrife of tongues.

23 Thanks be to the Lord: for he hath ſhewed me marvellous great kindneſs in a ſtrong city.

24 And when I made haſte, I ſaid: I am caſt out of the ſight of thine eyes.

25 Nevertheleſs thou heardeſt the voice of my prayer: when I cried unto thee.

26 O love the Lord, all ye his ſaints: for the Lord preſerveth them that are faithful, and plenteouſly rewardeth the proud doer.

27 Be ſtrong, and he ſhall eſtabliſh your heart: all ye that put your truſt in the Lord.

Beati, quorum. Pſal. 32.

BLeſſed is he, whoſe unrighteouſneſs is forgiven: and whoſe ſin is covered. *Evening Prayer.*

2 Bleſſed is the man, unto whom the Lord imputeth no ſin: and in whoſe ſpirit there is no guile.

3 For while I held my tongue: my bones conſumed away through my daily complaining.

4 For thy hand is heavy upon me day and night: and my moiſture is like the drought in ſummer.

5 I will acknowledge my ſin unto thee: and mine unrighteouſneſs have I not hid.

6 I ſaid, I will confeſs my ſins unto the Lord: and ſo thou forgaveſt the wickedneſs of my ſin.

7 For this ſhall every one that is godly, make his prayer unto thee, in a time when thou mayeſt be found: but in the great water-flouds they ſhall not come nigh him.

8 Thou art a place to hide me in, thou ſhalt preſerve me from trouble: thou ſhalt compaſs me about with ſongs of deliverance.

9 I will inform thee, and teach thee in the way wherein thou ſhalt go: and I will guide thee with mine eye.

10 Be ye not like to horſe and mule, which have no underſtanding: whoſe mouths muſt be held with bit and bridle, leſt they fall upon thee.

11 Great plagues remain for the ungodly: but whoſo putteth his truſt in the Lord, mercy embraceth him on every ſide.

12 Be

12 Be glad, O ye righteous, and rejoyce in the Lord: and be joyful, all ye that are true of heart.

Exultate, justi. Psal. 33.

REjoyce in the Lord, O ye righteous: for it becometh well the just to be thankful.

2 Praise the Lord with harp: sing praises unto him with the lute, and instrument of ten strings.

3 Sing unto the Lord a new song: sing praises lustily unto him with a good courage.

4 For the word of the Lord is true: and all his works are faithful.

5 He loveth righteousness, and judgement: the earth is full of the goodness of the Lord.

6 By the word of the Lord were the heavens made: and all the hosts of them by the breath of his mouth.

7 He gathereth the waters of the sea together, as it were upon an heap: and layeth up the deep, as in a treasure-house.

8 Let all the earth fear the Lord: stand in awe of him, all ye that dwell in the world.

9 For he spake, and it was done: he commanded, and it stood fast.

10 The Lord bringeth the counsel of the heathen to nought: and maketh the devices of the people to be of none effect, and casteth out the counsels of Princes.

11 The counsel of the Lord shall endure for ever: and the thoughts of his heart from generation to generation.

12 Blessed are the people, whose God is the Lord Jehovah: and blessed are the folk that he hath chosen to him, to be his inheritance.

13 The Lord looked down from heaven, and beheld all the children of men: from the habitation of his dwelling he considereth all them that dwell on the earth.

14 He fashioneth all the hearts of them: and understandeth all their works.

15 There is no king that can be saved by the multitude of an host: neither is any mighty man delivered by much strength.

16 A horse is counted but a vain thing to save a man: neither shall he deliver any man by his great strength.

17 Behold, the eye of the Lord is upon them that fear him: and upon them that put their trust in his mercy;

18 To deliver their soul from death: and to feed them in the time of dearth.

19 Our soul hath patiently tarried for the Lord: for he is our help, and our shield.

20 For our heart shall rejoyce in him: because we have hoped in his holy name.

21 Let thy merciful kindness, O Lord, be upon us: like as we do put our trust in thee.

Benedicam Domino. Psal. 34.

I Will alway give thanks unto the Lord: his praise shall ever be in my mouth.

2 My soul shall make her boast in the Lord: the humble shall hear thereof, and be glad.

3 O praise the Lord with me: and let us magnifie his name together.

4 I sought the Lord, and he heard me: yea, he delivered me out of all my fear.

5 They had an eye unto him, and were lightened: and their faces were not ashamed.

6 Lo, the poor crieth, and the Lord heareth him: yea, and saveth him out of all his troubles.

7 The angel of the Lord tarrieth round about them that fear him: and delivereth them.

8 O taste, and see how gracious the Lord is: blessed is the man that trusteth in him.

9 O fear the Lord, ye that are his saints: for they that fear him, lack nothing.

10 The lions do lack, and suffer hunger: but they who seek the Lord, shall want no manner of thing that is good.

11 Come, ye children, and hearken unto me: I will teach you the fear of Lord.

12 What

12 What man is he that luſteth to live: and would fain ſee good days?

13 Keep thy tongue from evil: and thy lips that they ſpeak no guile.

14 Eſchew evil, and do good: ſeek peace, and enſue it.

15 The eyes of the Lord are over the righteous: and his ears are open unto their prayers.

16 The countenance of the Lord is againſt them that do evil: to root out the remembrance of them from the earth.

17 The righteous cry, and the Lord heareth them: and delivereth them out of all their troubles.

18 The Lord is nigh unto them that are of a contrite heart: and will ſave ſuch as be of an humble ſpirit.

19 Great are the troubles of the righteous: but the Lord delivereth him out of all.

20 He keepeth all his bones: ſo that not one of them is broken.

21 But misfortune ſhall ſlay the ungodly: and they that hate the righteous, ſhall be deſolate.

22 The Lord delivereth the ſouls of his ſervants: and all they that put their truſt in him, ſhall not be deſtitute.

Judica me, Domine. Pſal. 35.

Morning Prayer.

PLead thou my cauſe, O Lord, with them that ſtrive with me: and fight thou againſt them that fight againſt me.

2 Lay hand upon the ſhield and buckler: and ſtand up to help me.

3 Bring forth the ſpear, and ſtop the way againſt them that perſecute me: ſay unto my ſoul, I am thy ſalvation.

4 Let them be confounded and put to ſhame, that ſeek after my ſoul: let them be turned back, and brought to confuſion, that imagine miſchief for me.

5 Let them be as the duſt before the wind: and the angel of the Lord ſcattering them.

6 Let their way be dark and ſlippery: and let the angel of the Lord perſecute them.

7 For they have privily laid their net to deſtroy me without a cauſe: yea, even without a cauſe have they made a pit for my ſoul.

8 Let a ſudden deſtruction come upon him unawares, and his net that he hath laid privily, catch himſelf: that he may fall into his own miſchief.

9 And my ſoul, be joyful in the Lord: it ſhall rejoyce in his ſalvation.

10 All my bones ſhall ſay, Lord, who is like unto thee, who deliverest the poor from him that is too ſtrong for him: yea, the poor, and him that is in miſery, from him that ſpoileth him.

11 Falſe witneſſes did riſe up: they laid to my charge things that I knew not.

12 They rewarded me evil for good: to the great diſcomfort of my ſoul.

13 Nevertheleſs, when they were ſick, I put on ſackcloth, and humbled my ſoul with faſting: and my prayer ſhall turn into mine own boſom.

14 I behaved my ſelf as though it had been my friend or my brother: I went heavily, as one that mourneth for his mother.

15 But in mine adverſity they rejoyced, and gathered themſelves together: yea, the very abjects came together againſt me unawares, making mows at me, and ceaſed not.

16 With the flatterers were buſie mockers: who gnaſhed upon me with their teeth.

17 Lord, how long wilt thou look upon this: O deliver my ſoul from the calamities which they bring on me, and my darling from the lions.

18 So will I give thee thanks in the great congregation: I will praiſe thee among much people.

19 O let not them that are mine enemies, triumph over me ungodly: neither let them wink with their eyes, that hate me without a cauſe.

20 And why? their communing is not for peace: but they imagine deceitful words againſt them that are quiet in the land.

21 They gaped upon me with their mouths, and ſaid: Fie on thee, fie on thee, we ſaw it with our eyes.

22 This thou haſt ſeen, O Lord: hold not thy tongue then, go not far from me, O Lord.

23 Awake and ſtand up to judge my quarrel:

quarrel: avenge thou my cauſe, my God, and my Lord.

24 Judge me, O Lord my God, according to thy righteouſneſs: and let them not triumph over me.

25 Let them not ſay in their hearts, There, there, ſo would we have it: neither let them ſay, We have devoured him.

26 Let them be put to confuſion and ſhame together, that rejoyce at my trouble: let them be clothed with rebuke and diſhonour, that boaſt themſelves againſt me.

27 Let them be glad and rejoyce, that favour my righteous dealing: yea, let them ſay alway, Bleſſed be the Lord, who hath pleaſure in the proſperity of his ſervant.

28 And as for my tongue, it ſhall be talking of thy righteouſneſs: and of thy praiſe all the day long.

Dixit injuſtus. Pſal. 36.

MY heart ſheweth me the wickedneſs of the ungodly: that there is no fear of God before his eyes.

2 For he flattereth himſelf in his own ſight: until his abominable ſin be found out.

3 The words of his mouth are unrighteous, and full of deceit: he hath left off to behave himſelf wiſely, and to do good.

4 He imagineth miſchief upon his bed, and hath ſet himſelf in no good way: neither doth he abhor any thing that is evil.

5 Thy mercy, O Lord, reacheth unto the heavens: and thy faithfulneſs unto the clouds.

6 Thy righteouſneſs ſtandeth like the ſtrong mountains: thy judgements are like the great deep.

7 Thou, Lord, ſhalt ſave both man and beaſt; How excellent is thy mercy, O God: and the children of men ſhall put their truſt under the ſhadow of thy wings.

8 They ſhall be ſatisfied with the plenteouſneſs of thy houſe: and thou ſhalt give them drink of the pleaſures, as out of the river.

9 For with thee is the well of life: and in thy light ſhall we ſee light.

10 O continue forth thy loving kindneſs unto them that know thee: and thy righteouſneſs unto them that are true of heart.

11 O let not the foot of pride come againſt me: and let not the hand of the ungodly caſt me down.

12 There are they faln, all that work wickedneſs: they are caſt down, and ſhall not be able to ſtand.

Noli æmulari. Pſal. 37.

FRet not thy ſelf becauſe of the ungodly: neither be thou envious againſt the evil doers. *Evening Prayer.*

2 For they ſhall ſoon be cut down like the graſs: and be withered even as the green herb.

3 Put thou thy truſt in the Lord, and be doing good: dwell in the land, and verily thou ſhalt be fed.

4 Delight thou in the Lord: and he ſhall give thee thy hearts deſire.

5 Commit thy way unto the Lord, and put thy truſt in him: and he ſhall bring it to paſs.

6 He ſhall make thy righteouſneſs as clear as the light: and thy juſt dealing as the noon-day.

7 Hold thee ſtill in the Lord, and abide patiently upon him: but grieve not thy ſelf at him whoſe way doth proſper, againſt the man that doth after evil counſels.

8 Leave off from wrath, and let go diſpleaſure: fret not thy ſelf, elſe ſhalt thou be moved to do evil.

9 VVicked doers ſhall be rooted out: and they that patiently abide the Lord, thoſe ſhall inherit the land.

10 Yet a little while, and the ungodly ſhall be clean gone: thou ſhalt look after his place, and he ſhall be away.

11 But the meek-ſpirited ſhall poſſeſs the earth: and ſhall be refreſhed in the multitude of peace.

12 The ungodly ſeeketh counſel againſt the juſt: and gnaſheth upon him with his teeth.

13 The Lord ſhall laugh him to ſcorn: for he hath ſeen that his day is coming.

14 The ungodly have drawn out the

ſword, and have bent their bow: to caſt down the poor and needy, and to ſlay ſuch as are of a right converſation.

15 Their ſword ſhall go through their own heart: and their bowe ſhall be broken.

16 A ſmall thing that the righteous hath: is better then great riches of the ungodly.

17 For the arms of the ungodly ſhall be broken: and the Lord upholdeth the righteous.

18 The Lord knoweth the days of the godly: and their inheritance ſhall endure for ever.

19 They ſhall not be confounded in the perillous time: and in the days of dearth they ſhall have enough.

20 As for the ungodly, they ſhall periſh, and the enemies of the Lord ſhall conſume as the fat of lambs: yea, even as the ſmoke ſhall they conſume away.

21 The ungodly borroweth and payeth not again: but the righteous is merciful and liberal.

22 Such as are bleſſed of God, ſhall poſſeſs the land: and they that are curſed of him, ſhall be rooted out.

23 The Lord ordereth a good mans going: and maketh his way acceptable to himſelf.

24 Though he fall, he ſhall not be caſt away: for the Lord upholdeth him with his hand.

25 I have been young, and now am old, and yet ſaw I never the righteous forſaken, nor his ſeed begging their bread.

26 The righteous is ever merciful, and lendeth: and his ſeed is bleſſed.

27 Flee from evil, and do the thing that is good: and dwell for evermore.

28 For the Lord loveth the thing that is right: he forſaketh not his that be godly, but they are preſerved for ever.

29 The unrighteous ſhall be puniſhed: as for the ſeed of the ungodly, it ſhall be rooted out.

30 The righteous ſhall inherit the land: and dwell therein for ever.

31 The mouth of the righteous is exerciſed in wiſdom: and his tongue will be talking of judgement.

32 The Law of his God is in his heart: and his goings ſhall not ſlide.

33 The ungodly ſeeth the righteous: and ſeeking occaſion to ſlay him.

34 The Lord will not leave him in his hand: nor condemn him when he is judged.

35 Hope thou in the Lord, and keep his way, and he ſhall promote thee, that thou ſhalt poſſeſs the land: when the ungodly ſhall periſh, thou ſhalt ſee it.

36 I my ſelf have ſeen the ungodly in great power, and flouriſhing like a green bay-tree.

37 I went by, and lo, he was gone: I ſought him, but his place could no where be found.

38 Keep innocency, and take heed unto the thing that is right: for that ſhall bring a man peace at the laſt.

39 As for the tranſgreſſors, they ſhall periſh together: and the end of the ungodly is, They ſhall be rooted out at the laſt.

40 But the ſalvation of the righteous cometh of the Lord: who is alſo their ſtrength in the time of trouble.

41 And the Lord ſhall ſtand by them, and ſave them: he ſhall deliver them from the ungodly, and ſhall ſave them, becauſe they put their truſt in him.

Domine, ne in furore. Pſal. 38.

PUt me not to rebuke, O Lord, in thine anger: neither chaſten me in thy heavy diſpleaſure. *Morning Prayer.*

2 For thine arrows ſtick faſt in me: and thy hand preſſeth me ſore.

3 There is no health in my fleſh, becauſe of thy diſpleaſure: neither is there any reſt in my bones, by reaſon of my ſin.

4 For my wickedneſſes are gone over my head: and are like a ſore burthen, too heavy for me to bear.

5 My wounds ſtink, and are corrupt: through my fooliſhneſs.

6 I am brought into ſo great trouble and miſery: that I go mourning all the day long.

7 For my loyns are filled with a ſore diſeaſe: and there is no whole part in my body.

8 I am feeble and ſore ſmitten: I have roared for the very diſquietneſs of my heart.

9 Lord,

9 Lord, thou knoweſt all my deſire: and my groaning is not hid from thee.

10 My heart panteth, my ſtrength hath failed me: and the ſight of mine eyes is gone from me.

11 My lovers and my neighbours did ſtand looking upon my trouble: and my kinſmen ſtood afar off.

12 They alſo that ſought after my life, laid ſnares for me: and they that went about to do me evil, talked of wickedneſs, and imagined deceit all the day long.

13 As for me, I was like a deaf man, and heard not: and as one that is dumb, who doth not open his mouth.

14 I became even as a man that heareth not: and in whoſe mouth are no reproofs.

15 For in thee, O Lord, have I put my truſt: thou ſhalt anſwer for me, O Lord my God.

16 I have required that they, even mine enemies, ſhould not triumph over me: for when my foot ſlipt, they rejoyced greatly againſt me.

17 And I truly am ſet in the plague: and my heavineſs is ever in my ſight.

18 For I will confeſs my wickedneſs: and be ſorry for my ſin.

19 But mine enemies live, and are mighty: and they that hate me wrongfully, are many in number.

20 They alſo that reward evil for good, are againſt me: becauſe I follow the thing that good is.

21 Forſake me not, O Lord my God: be not thou far from me.

22 Haſte thee to help me: O Lord God of my ſalvation.

Dixi, cuſtodiam. Pſal. 39.

I Said, I will take heed to my wayes: that I offend not in my tongue.

2 I will keep my mouth as it were with a bridle: while the ungodly is in my ſight.

3 I held my tongue, and ſpake nothing: I kept ſilence, yea, even from good words, but it was pain and grief to me.

4 My heart was hot within me, and while I was thus muſing, the fire kindled: and at the laſt I ſpake with my tongue.

5 Lord, let me know my end, and the number of my days: that I may be certified how long I have to live.

6 Behold, thou haſt made my days as it were a ſpan long: and mine age is even as nothing in reſpect of thee, and verily every man living is altogether vanity.

7 For man walketh in a vain ſhadow, and diſquieteth himſelf in vain: he heapeth up riches, and cannot tell who ſhall gather them.

8 And now, Lord, what is my hope: truly my hope is even in thee.

9 Deliver me from all mine offences: and make me not a rebuke unto the fooliſh.

10 I became dumb, and opened not my mouth: for it was thy doing.

11 Take thy plague away from me: I am even conſumed by the means of thy heavy hand.

12 When thou with rebukes doſt chaſten man for ſin, thou makeſt his beauty to conſume away like as it were a moth fretting a garment: every man therefore is but vanity.

13 Hear my prayer, O Lord, and with thine ears conſider my calling: hold not thy peace at my tears.

14 For I am a ſtranger with thee, and a ſojourner: as all my fathers were.

15 O ſpare me a little, that I may recover my ſtrength: before I go hence, and be no more ſeen.

Expectans expectavi. Pſal. 40.

I Waited patiently for the Lord: and he inclined unto me, & heard my calling.

2 He brought me alſo out of the horrible pit, out of the mire, and clay: and ſet my feet upon the rock, & ordered my goings.

3 And he hath put a new ſong in my mouth: even a thankſgiving unto our God.

4 Many ſhall ſee it, and fear: and ſhall put their truſt in the Lord.

5 Bleſſed is the man, that hath ſet his hope in the Lord: and turned not unto the proud, and to ſuch as go about with lyes.

6 O Lord my God, great are the wondrous works, which thou haſt done, like as be alſo thy thoughts, which are to us-ward: and yet there is no man that ordereth them unto thee.

7 If I ſhould declare them, and ſpeak of them: they ſhould be moe than I am able to expreſs.

8 Sacrifice, and meat-offering thou wouldeſt not: but mine ears haſt thou opened.

9 Burnt offerings, and ſacrifice for ſin haſt thou not required: then ſaid I, Lo, I come.

10 In the volume of the book it is written of me, that I ſhould fulfil thy will, O my God: I am content to do it, yea, thy law is within my heart.

11 I have declared thy righteouſneſs in the great congregation: lo, I will not refrain my lips, O Lord, and that thou knoweſt.

12 I have not hid thy righteouſneſs within my heart: my talk hath been of thy truth, and of thy ſalvation.

13 I have not kept back thy loving mercy, and truth: from the great congregation.

14 Withdraw not thou thy mercy from me, O Lord: let thy loving kindneſs, and thy truth alway preſerve me.

15 For innumerable troubles are come about me, my ſins have taken ſuch hold upon me, that I am not able to look up: yea, they are moe in number than the hairs of my head, and my heart hath failed me.

16 O Lord, let it be thy pleaſure to deliver me: make haſte, O Lord, to help me.

17 Let them be aſhamed, and confounded together, that ſeek after my ſoul to deſtroy it: let them be driven backward, and put to rebuke, that wiſh me evil.

18 Let them be deſolate, and rewarded with ſhame: that ſay unto me, Fie upon thee, fie upon thee.

19 Let all thoſe that ſeek thee, be joyful, and glad in thee: and let ſuch as love thy ſalvation ſay alway, The Lord be praiſed.

20 As for me, I am poor, and needy: but the Lord careth for me.

21 Thou art my helper, and redeemer: make no long tarrying, O my God.

Beatus, qui intelligit. Pſal. 41.

Evening Prayer.

BLeſſed is he, that conſidereth the poor, and needy: the Lord ſhall deliver him in the time of trouble.

2 The Lord preſerve him, and keep him alive, that he may be bleſſed upon earth: and deliver not thou him into the will of his enemies.

3 The Lord comfort him, when he lyeth ſick upon his bed: make thou all his bed in his ſickneſs.

4 I ſaid, Lord be merciful unto me: heal my ſoul, for I have ſinned againſt thee.

5 Mine enemies ſpeak evil of me: when ſhall he die, and his name periſh.

6 And if he come to ſee me, he ſpeaketh vanity: and his heart conceiveth falſhood within himſelf, and when he cometh forth he telleth it.

7 All mine enemies whiſper together againſt me: even againſt me do they imagine this evil.

8 Let the ſentence of guiltineſs proceed againſt him: and now that he lyeth, let him riſe up no more.

9 Yea, even mine own familiar friend, whom I truſted: who did alſo eat of my bread, hath laid great wait for me.

10 But be thou merciful unto me, O Lord: raiſe thou me up again, and I ſhall reward them.

11 By this I know thou favoureſt me: that mine enemy doth not triumph againſt me.

12 And when I am in my health, thou upholdeſt me: and ſhalt ſet me before thy face for ever.

13 Bleſſed be the Lord God of Iſrael: world without end. Amen.

Quemadmodum. Pſal. 42.

LIke as the hart deſireth the water-brooks: ſo longeth my ſoul after thee, O God.

2 My ſoul is athirſt for God, yea, even for the living God: When ſhall I come to appear before the preſence of God?

3 My tears have been my meat day and night: while they daily ſay unto me, Where is now thy God?

4 Now when I think thereupon, I pour out my heart by my ſelf: for I went with the multitude, and brought them forth into the houſe of God;

5 In the voice of praiſe and thankſgiving: among ſuch as keep holy day.

6 Why art thou ſo full of heavineſs, O my ſoul: and why art thou ſo diſquieted within me?

7 Put thy truſt in God: for I will yet give him thanks for the help of his countenance.

8 My

8 My God, my ſoul is vexed within me: therefore will I remember thee concerning the land of Jordan, and the little hill of Hermon.

9 One deep calleth another, becauſe of the noiſe of the water-pipes: all thy waves and ſtorms are gone over me.

10 The Lord hath granted his loving kindneſs on the day-time: and in the night-ſeaſon did I ſing of him, and made my prayer unto the God of my life.

11 I will ſay unto the God of my ſtrength, VVhy haſt thou forgotten me: why go I thus heavily, while the enemy oppreſſeth me?

12 My bones are ſmitten aſunder as with a ſword: while mine enemies that trouble me caſt me in the teeth;

13 Namely, while they ſay daily unto me: VVhere is now thy God?

14 VVhy art thou ſo vexed, O my ſoul: & why art thou ſo diſquieted within me?

15 O put thy truſt in God: for I will yet thank him, which is the help of my countenance, and my God.

Judica me, Deus. Pſal. 43.

GIve ſentence with me, O God, and defend my cauſe againſt the ungodly people: O deliver me from the deceitful and wicked man.

2 For thou art the God of my ſtrength, why haſt thou put me from thee: and why go I ſo heavily, while the enemy oppreſſeth me?

3 O ſend out thy light and thy truth, that they may lead me: and bring me unto thy holy hill, and to thy dwelling.

4 And that I may go unto the altar of God, even unto the God of my joy and gladneſs: and upon the harp will I give thanks unto thee, O God, my God.

5 Why art thou ſo heavy, O my ſoul: & why art thou ſo diſquieted within me?

6 O put thy truſt in God: for I will yet give him thanks, which is the help of my countenance, and my God.

Deus, auribus. Pſal. 44.

Morning Prayer.

WE have heard with our ears, O God, our fathers have told us: what thou haſt done in their time of old.

2 How thou haſt driven out the heathen with thy hand, and planted them in: how thou haſt deſtroyed the nations, and caſt them out.

3 For they gat not the land in poſſeſſion through their own ſword: neither was it their own arm that helped them.

4 But thy right hand, and thine arm, and the light of thy countenance: becauſe thou haſt a favour unto them.

5 Thou art my King, O God: ſend help unto Jacob.

6 Through thee will we overthrow our enemies: and in thy Name will we tread them under, that riſe up againſt us.

7 For I will not truſt in my bowe: it is not my ſword that ſhall help me.

8 But it is thou that ſaveſt us from our enemies: and puttеſt them to confuſion that hate us.

9 VVe make our boaſt of God all day long: and will praiſe thy Name for ever.

10 But now thou art far off, and puttеſt us to confuſion: and goeſt not forth with our armies.

11 Thou makeſt us to turn our backs upon our enemies: ſo that they which hate us, ſpoil our goods.

12 Thou letteſt us be eaten up like ſheep: and haſt ſcattered us among the heathen.

13 Thou ſelleſt thy people for nought: and takeſt no money for them.

14 Thou makeſt us to be rebuked of our neighbours: to be laughed to ſcorn, and had in deriſion of them that are round about us.

15 Thou makeſt us to be a by-word among the heathen: and that the people ſhake their heads at us.

16 My confuſion is daily before me: & the ſhame of my face hath covered me.

17 For the voice of the ſlanderer and blaſphemer: for the enemy and avenger.

18 And though all this be come upon us, yet do we not forget thee: nor behave our ſelvs frowardly in thy covenant.

19 Our heart is not turned back: neither our ſteps gone out of thy way;

20 No, not when thou haſt ſmitten us into the place of dragons: and covered us with the ſhadow of death.

21 If we have forgotten the Name of our God, & holden up our hands to any

ſtrange god: ſhall not God ſearch it out? for he knoweth the very ſecrets of the heart.

22 For thy ſake alſo are we killed all the day long: and are counted as ſheep appointed to be ſlain.

23 Up, Lord, why ſleepeſt thou: awake, and be not abſent from us for ever.

24 Wherefore hideſt thou thy face: and forgetteſt our miſery and trouble?

25 For our ſoul is brought low, even unto the duſt: our belly cleaveth unto the ground.

26 Ariſe, and help us: and deliver us for thy mercy ſake.

Eructavit cor meum. Pſal. 45.

MY heart is inditing of a good matter: I ſpeak of the things which I have made unto the king.

2 My tongue is the pen of a ready writer.

3 Thou art fairer than the children of men: full of grace are thy lips, becauſe God hath bleſſed thee for ever.

4 Gird thee with thy ſword upon thy thigh, O thou moſt mighty: according to thy worſhip and renown.

5 Good luck have thou with thine honour: ride on, becauſe of the word of truth, of meekneſs and righteouſneſs, and thy right hand ſhall teach thee terrible things.

6 Thy arrows are very ſharp, and the people ſhall be ſubdued unto thee: even in the midſt among the kings enemies.

7 Thy ſeat, O God, endureth for ever: the ſcepter of thy kingdom is a right ſcepter.

8 Thou haſt loved righteouſneſs, and hated iniquity: wherefore God, even thy God, hath anointed thee with the oyl of gladneſs, above thy fellows.

9 All thy garments ſmell of myrrh, Aloes, and Caſſia: out of the ivory palaces, whereby they have made thee glad.

10 Kings daughters were among thy honourable women: upon thy right hand did ſtand the Queen in a veſture of gold, wrought about with divers colours.

11 Hearken, O daughter, and conſider, encline thine ear: forget alſo thine own people, and thy fathers houſe.

12 So ſhall the King have pleaſure in thy beauty: for he is thy Lord God, and worſhip thou him.

13 And the daughter of Tyre ſhall be there with a gift: like as the rich alſo among the people ſhall make their ſupplication before thee.

14 The Kings daughter is all glorious within: her clothing is of wrought gold.

15 She ſhall be brought unto the King in raiment of needle-work: the virgins that be her fellows, ſhall bear her company, and ſhall be brought unto thee.

16 With joy and gladneſs ſhall they be brought: and ſhall enter into the Kings palace.

17 Inſtead of thy fathers thou ſhalt have children: whom thou mayeſt make princes in all lands.

18 I will remember thy name from one generation to another; therefore ſhall the people give thanks unto thee, world without end.

Deus noſter refugium. Pſal. 46.

GOd is our hope and ſtrength: a very preſent help in trouble.

2 Therefore will we not fear though the earth be moved: and though the hills be carried into the midſt of the ſea.

3 Though the waters thereof rage, and ſwell: and though the mountains ſhake at the tempeſt of the ſame.

4 The rivers of the flood thereof ſhall make glad the city of God: the holy place of the tabernacle of the moſt Higheſt.

5 God is in the midſt of her, therefore ſhall ſhe not be removed: God ſhall help her, and that right early.

6 The heathen make much ado, and the kingdoms are moved: but God hath ſhewed his voice, and the earth ſhall melt away.

7 The Lord of hoſts is with us: the God of Jacob is our refuge.

8 O come hither, and behold the works of the Lord: what deſtruction he hath brought upon the earth.

9 He maketh wars to ceaſe in all the world: he breaketh the bow, and knappeth the ſpear in ſunder, and burneth the chariots in the fire.

10 Be ſtill then, and know that I am God: I will be exalted among the heathen, and I will be exalted in the earth.

11 The

11 The Lord of hosts is with us: the God of Jacob is our refuge.

Omnes gentes, plaudite. Psal 47.

Evening Prayer.

O Clap your hands together, all ye people: O sing unto God with the voice of melody.

2 For the Lord is high, and to be feared: he is the great King upon all the earth.

3 He shall subdue the people under us: and the nations under our feet.

4 He shall choose out an heritage for us: even the worship of Jacob, whom he loved.

5 God is gone up with a merry noise: and the Lord with the sound of the trump.

6 O sing praises, sing praises unto our God: O sing praises, sing praises unto our King.

7 For God is the King of all the earth: sing ye praises with understanding.

8 God reigneth over the heathen: God sitteth upon his holy seat.

9 The princes of the people are joyned unto the people of the God of Abraham: for God which is very high exalted, doth defend the earth, as it were with a shield.

Magnus Dominus. Psal. 48.

G Reat is the Lord, and highly to be praised: in the city of our God, even upon his holy hill.

2 The hill of Sion is a fair place, and the joy of the whole earth: upon the north-side lyeth the city of the great King; God is well known in her palaces as a sure refuge.

3 For lo, the kings of the earth: are gathered, and gone by together.

4 They marvelled to see such things: they were astonished, and suddenly cast down.

5 Fear came there upon them, and sorrow: as upon a woman in her travail.

6 Thou shalt break the ships of the sea: through the east-wind.

7 Like as we have heard, so have we seen in the city of the Lord of hosts; in the city of our God: God upholdeth the same for ever.

8 We wait for thy loving kindness, O God: in the midst of thy temple.

9 O God, according to thy Name, so is thy praise unto the worlds end: thy right hand is full of righteousness.

10 Let the mount Sion rejoyce, and the daughter of Judah be glad: because of thy judgements.

11 Walk about Sion, and go round about her: and tell the towers thereof.

12 Mark well her bulwarks, set up her houses: that ye may tell them that come after.

13 For this God is our God for ever, and ever: he shall be our guide unto death.

Audite hæc, omnes. Psal. 49.

O Hear ye this, all ye people: ponder it with your ears, all ye that dwell in the world.

2 High and low, rich and poor: one with another.

3 My mouth shall speak of wisdom: and my heart shall muse of understanding.

4 I will incline mine ear to the parable: and shew my dark speech upon the harp.

5 Wherefore should I fear in the days of wickedness: and when the wickedness of my heels compasseth me round about.

6 There be some that put their trust in their goods: and boast themselves in the multitude of their riches.

7 But no man may deliver his brother: nor make agreement unto God for him;

8 For it cost more to redeem their souls: so that he must let that alone for ever.

9 Yea, though he live long: and see not the grave.

10 For he seeth that wise men also die, and perish together, as well as the ignorant and foolish, and leave their riches for other.

11 And yet they think that their houses shall continue for ever: and that their dwelling places shall endure from one generation to another, and call the lands after their own names.

12 Nevertheless, man will not abide in honour: seeing he may be compared un-

to the beasts that perish; this is the way of them.

13 This is their foolishness: and their posterity praise their saying.

14 They lie in the hell like sheep, death gnaweth upon them, and the righteous shall have domination over them in the morning: their beauty shall consume in the sepulchre out of their dwelling.

15 But God hath delivered my soul from the place of hell: for he shall receive me.

16 Be not thou afraid, though one be made rich: or if the glory of his house be increased.

17 For he shall carry nothing away with him, when he dieth: neither shall his pomp follow him.

18 For while he lived, he counted himself an happy man: and so long as thou dost well unto thy self, men will speak good of thee.

19 He shall follow the generation of his fathers: and shall never see light.

20 Man being in honour hath no understanding: but is compared unto the beasts that perish.

Deus Deorum. Psal. 50.

Morning Prayer.

THE Lord, even the most mighty God hath spoken: and called the world, from the rising up of the sun, unto the going down thereof.

2 Out of Sion hath God appeared: in perfect beauty.

3 Our God shall come, and shall not keep silence: there shall go before him a consuming fire, and a mighty tempest shall be stirred up round about him.

4 He shall call the heaven from above: and the earth, that he may judge his people.

5 Gather my Saints together unto me: those that have made a covenant with me with sacrifice.

6 And the heavens shall declare his righteousness: for God is Judge himself.

7 Hear, O my people, and I will speak: I my self will testifie against thee, O Israel; for I am God, even thy God.

8 I will not reprove thee because of thy sacrifices, or for thy burnt-offerings: because they were not alway before me.

9 I will take no bullock out of thine house: nor he-goat out of thy folds.

10 For all the beasts of the forrest are mine: and so are the cattel upon a thousand hills.

11 I know all the fowls upon the mountains: and the wild beasts of the field are in my sight.

12 If I be hungry, I will not tell thee: for the whole world is mine, and all that is therein.

13 Thinkest thou that I will eat bulls flesh: and drink the bloud of goats?

14 Offer unto God thanksgiving: and pay thy vows unto the most Highest.

15 And call upon me in the time of trouble: so will I hear thee, and thou shalt praise me.

16 But unto the ungodly said God: Why dost thou preach my laws, and takest my covenant in thy mouth;

17 Whereas thou hatest to be reformed: and hast cast my words behind thee?

18 When thou sawest a thief, thou consentedst unto him: and hast been partaker with the adulterers.

19 Thou hast let thy mouth speak wickedness: and with thy tongue thou hast set forth deceit.

20 Thou satest and spakest against thy brother: yea, and hast slandered thine own mothers son.

21 These things hast thou done, and I held my tongue, and thou thoughtest wickedly, that I am even such a one as thy self: but I will reprove thee, and set before thee the things that thou hast done.

22 O consider this, ye that forget God: lest I pluck you away, and there be none to deliver you.

23 Whoso offereth me thanks and praise, he honoureth me: and to him that ordereth his conversation right, will I shew the salvation of God.

Miserere mei, Deus. Psal. 51.

HAve mercy upon me, O God, after thy great goodness: according to the multitude of thy mercies, do away mine offences.

2 Wash

2 Waſh me throughly from my wickedneſs: and cleanſe me from my ſin.

3 For I knowledge my faults: and my ſin is ever before me.

4 Againſt thee onely have I ſinned, and done this evil in thy ſight: that thou mighteſt be juſtified in thy ſaying, and clear when thou art judged.

5 Behold, I was ſhapen in wickedneſs: and in ſin hath my mother conceived me.

6 But lo, thou requireſt truth in the inward parts: and ſhalt make me to underſtand wiſdom ſecretly.

7 Thou ſhalt purge me with hyſſop, and I ſhall be clean: thou ſhalt waſh me, and I ſhall be whiter then ſnow.

8 Thou ſhalt make me hear of joy and gladneſs: that the bones which thou haſt broken, may rejoyce.

9 Turn thy face from my ſins: and put out all my miſdeeds.

10 Make me a clean heart, O God: and renew a right ſpirit within me.

11 Caſt me not away from thy preſence: and take not thy holy Spirit from me.

12 O give me the comfort of thy help again: and ſtabliſh me with thy free Spirit.

13 Then ſhall I teach thy ways unto the wicked: and ſinners ſhall be converted unto thee.

14 Deliver me from bloud-guiltineſs, O God, thou that art the God of my health: and my tongue ſhall ſing of thy righteouſneſs.

15 Thou ſhalt open my lips, O Lord: and my mouth ſhall ſhew thy praiſe.

16 For thou deſireſt no ſacrifice, elſe would I give it thee: but thou delighteſt not in burnt-offerings.

17 The ſacrifice of God is a troubled ſpirit: a broken and contrite heart, O God, ſhalt thou not deſpiſe.

18 O be favourable and gracious unto Sion: build thou the walls of Jeruſalem.

19 Then ſhalt thou be pleaſed with the ſacrifice of righteouſneſs, with the burnt-offerings and oblations: then ſhall they offer young bullocks upon thine altar.

Quid gloriaris? Pſal. 52.

WHy boaſteſt thou thy ſelf, thou tyrant: that thou canſt do miſchief,

2 Whereas the goodneſs of God: endureth yet daily?

3 Thy tongue imagineth wickedneſs: and with lies thou cutteſt like a ſharp raſour.

4 Thou haſt loved unrighteouſneſs more then goodneſs: and to talk of lies more then righteouſneſs.

5 Thou haſt loved to ſpeak all words that may do hurt: O thou falſe tongue.

6 Therefore ſhall God deſtroy thee for ever: he ſhall take thee, and pluck thee out of thy dwelling, and root thee out of the land of the living.

7 The righteous alſo ſhall ſee this, and fear: and ſhall laugh him to ſcorn,

8 Lo, this is the man that took not God for his ſtrength: but truſted unto the multitude of his riches, and ſtrengthened himſelf in his wickedneſs.

9 As for me, I am like a green olive-tree in the houſe of God: my truſt is in the tender mercy of God for ever and ever.

10 I will always give thanks unto thee for that thou haſt done: and I will hope in thy Name, for thy Saints like it well.

Dixit inſipiens. Pſal. 53.

THE fooliſh body hath ſaid in his heart: There is no God. *Evening Prayer.*

2 Corrupt are they, and become abominable in their wickedneſs: there is none that doth good.

3 God looked down from heaven upon the children of men: to ſee if there were any that would underſtand, and ſeek after God.

4 But they are all gone out of the way, they are altogether become abominable: there is alſo none that doth good, no not one.

5 Are not they without underſtanding that work wickedneſs: eating up my people as if they would eat bread? they have not called upon God.

6 They were afraid where no fear was: for God hath broken the bones of him that

that beſieged thee, thou haſt put them to confuſion, becauſe God hath deſpiſed them.

7 Oh that the ſalvation were given unto Iſrael out of Sion: Oh that the Lord would deliver his people out of captivity.

8 Then ſhould Jacob rejoyce: and Iſrael ſhould be right glad.

Deus, in nomine. Pſal. 54.

SAve me, O God, for thy Names ſake: and avenge me in thy ſtrength.

2 Hear my prayer, O God: and hearken unto the words of my mouth.

3 For ſtrangers are riſen up againſt me: and tyrants, which have not God before their eyes, ſeek after my ſoul.

4 Behold, God is my helper: the Lord is with them that uphold my ſoul.

5 He ſhall reward evil unto mine enemies: deſtroy thou them in thy truth.

6 An offering of a free heart will I give thee, and praiſe thy Name, O Lord: becauſe it is ſo comfortable.

7 For he hath delivered me out of all my trouble: and mine eye hath ſeen his deſire upon mine enemies.

Exaudi, Deus. Pſal. 55.

HEar my prayer, O God: and hide not thy ſelf from my petition.

2 Take heed unto me, and hear me: how I mourn in my prayer and am vexed.

3 The enemy cryeth ſo, and the ungodly cometh on ſo faſt: for they are minded to do me ſome miſchief, ſo maliciouſly are they ſet againſt me.

4 My heart is diſquieted within me: and the fear of death is fallen upon me.

5 Fearfulneſs and trembling are come upon me: and an horrible dread hath overwhelmed me.

6 And I ſaid, Oh that I had wings like a doye: for then would I flee away and be at reſt.

7 Lo, then would I get me away far off: and remain in the wilderneſs.

8 I would make haſte to eſcape: becauſe of the ſtormy wind and tempeſt.

9 Deſtroy their tongues, O Lord, and divide them: for I have ſpied unrighteouſneſs, and ſtrife in the city.

10 Day and night they go about within the walls thereof: miſchief alſo, and ſorrow are in the midſt of it.

11 VVickedneſs is therein: deceit and guile go not out of their ſtreets.

12 For it is not an open enemy, that hath done me this diſhonour: for then I could have born it.

13 Neither was it mine adverſary that did magnifie himſelf againſt me: for then peradventure I would have hid my ſelf from him.

14 But it was even thou, my companion: my guide, and mine own familiar friend.

15 VVe took ſweet counſel together: and walked in the houſe of God as friends.

16 Let death come haſtily upon them, and let them go down quick into hell: for wickedneſs is in their dwellings, and among them.

17 As for me, I will call upon God: and the Lord ſhall ſave me.

18 In the evening, and morning, and at noon-day will I pray, and that inſtantly: and he ſhall hear my voice.

19 It is he that hath delivered my ſoul in peace, from the battel that was againſt me: for there were many with me.

20 Yea even God that endureth for ever, ſhall hear me, and bring them down: for they will not turn, nor fear God.

21 He laid his hands upon ſuch as be at peace with him: and he brake his covenant.

22 The words of his mouth were ſofter then butter, having war in his heart: his words were ſmoother then oil, and yet be they very ſwords.

23 O caſt thy burden upon the Lord, and he ſhall nouriſh thee: and ſhall not ſuffer the righteous to fall for ever.

24 And as for them: thou, O God ſhalt bring them into the pit of deſtruction.

25 The blood-thirſty and deceitful men ſhall not live out half their days: nevertheleſs, my truſt ſhall be in thee, O Lord.

Miſerere

Miserere mei Deus. Psal. 56.

Morning Prayer.

BE merciful unto me, O God, for man goeth about to devour me: he is daily fighting and troubling me.

2 Mine enemies are daily in hand to swallow me up: for they be many that fight against me, O thou most Highest.

3 Nevertheless, though I am sometime afraid: yet put I my trust in thee.

4 I will praise God because of his word: I have put my trust in God, and will not fear what flesh can do unto me.

5 They daily mistake my words: all that they imagine is to do me evil.

6 They hold all together and keep themselves close: and mark my steps when they lay wait for my soul.

7 Shall they escape for their wickedness: thou, O God, in thy displeasure shalt cast them down.

8 Thou tellest my flittings, put my tears into thy bottle: are not these things noted in thy book?

9 Whensoever I call upon thee, then shall mine enemies be put to flight: this I know, for God is on my side.

10 In Gods word will I rejoyce: in the Lords word will I comfort me.

11 Yea, in God have I put my trust: I will not be afraid what man can do unto me.

12 Unto thee, O God, will I pay my vows: unto thee will I give thanks.

13 For thou hast delivered my soul from death, and my feet from falling: that I may walk before God in the light of the living.

Miserere mei Deus. Psal. 57.

BE merciful unto me, O God, be merciful unto me, for my soul trusteth in thee: and under the shadow of thy wings shall be my refuge until this tyranny be overpast.

2 I will call unto the most high God: even unto the God that shall perform the cause which I have in hand.

3 He shall send from heaven: and save me from the reproof of him that would eat me up.

4 God shall send forth his mercy and truth: my soul is among lions.

5 And I lie even among the children of men that are set on fire: whose teeth are spears and arrows, and their tongue a sharp sword.

6 Set up thy self, O God, above the heavens: and thy glory above all the earth.

7 They have laid a net for my feet, and pressed down my soul: they have digged a pit before me, and are fallen into the midst of it themselves.

8 My heart is fixed, O God, my heart is fixed: I will sing and give praise.

9 Awake up my glory, awake lute and harp: I my self will awake right early.

10 I will give thanks unto thee, O Lord, among the people: and I will sing unto thee among the nations.

11 For the greatness of thy mercy reacheth unto the heavens: and thy truth unto the clouds.

12 Set up thy self, O God, above the heavens: and thy glory above all the earth.

Si vere utique. Psal. 58.

ARe your minds set upon righteousness, O ye congregation: and do ye judge the thing that is right, O ye sons of men?

2 Yea, ye imagine mischief in your heart upon the earth: and your hands deal with wickedness.

3 The ungodly are froward, even from their mothers womb: as soon as they are born, they go astray, and speak lies.

4 They are as venemous as the poison of a serpent: even like the deaf adder, that stoppeth her ears;

5 Which refuseth to hear the voice of the charmer: charm he never so wisely.

6 Break their teeth, O God, in their mouths, smite the jaw-bones of the lions, O Lord: let them fall away like water that runneth apace, and when they shoot their arrows let them be rooted out.

7 Let them consume away like a snail, and be like the untimely fruit of a woman: and let them not see the sun.

8 Or ever your pots be made hot with thorns:

thorns: so let indignation vex him, even as a thing that is raw.

9 The righteous shall rejoyce when he seeth the vengeance: he shall wash his footsteps in the bloud of the ungodly.

10 So that a man shall say, Verily there is a reward for the righteous: doubtless there is a God that judgeth the earth.

Eripe me de inimicis. Psal. 59.

Evening Prayer.

DEliver me from mine enemies, O God: defend me from them that rise up against me.

2 O deliver me from the wicked doers: and save me from the blood-thirsty men.

3 For lo, they lye waiting for my soul: the mighty men are gathered against me without any offence or fault of me, O Lord.

4 They run and prepare themselves without my fault: arise thou therefore to help me, and behold.

5 Stand up, O Lord God of hosts, thou God of Israel, to visit all the heathen: and be not merciful unto them that offend of malicious wickedness.

6 They go to and fro in the evening: they grin like a dog, and run about through the city.

7 Behold, they speak with their mouth, and swords are in their lips: for who doth hear?

8 But thou, O Lord, shalt have them in derision: and thou shalt laugh all the heathen to scorn.

9 My strength will I ascribe unto thee: for thou art the God of my refuge.

10 God sheweth me his goodness plenteously: and God shall let me see my desire upon mine enemies.

11 Slay them not, lest my people forget it: but scatter them abroad among the people, and put them down, O Lord our defence.

12 For the sin of their mouth, and for the words of their lips they shall be taken in their pride; and why? their preaching is of cursing and lies.

13 Consume them in thy wrath, consume them, that they may perish: and know that it is God that ruleth in Jacob, and unto the ends of the world.

14 And in the evening they will return: grin like a dog, and will go about the city.

15 They will run here and there for meat: and grudge if they be not satisfied.

16 As for me, I will sing of thy power, and will praise thy mercy betimes in the morning: for thou hast been my defence and refuge in the day of my trouble.

17 Unto thee, O my strength, will I sing: for thou, O God, art my refuge and my merciful God.

Deus, repulisti nos. Psal. 60.

O God, thou hast cast us out, and scattered us abroad: thou hast also been displeased, O turn thee unto us again.

2 Thou hast moved the land and divided it: heal the sores thereof, for it shaketh.

3 Thou hast shewed thy people heavy things: thou hast given us a drink of deadly wine.

4 Thou hast given a token for such as fear thee: that they may triumph because of the truth.

5 Therefore were thy beloved delivered: help me with thy right hand, and hear me.

6 God hath spoken in his holiness, I will rejoyce and divide Sichem: and mete out the valley of Succoth.

7 Gilead is mine, and Manasses is mine: Ephraim also is the strength of my head; Judah is my law-giver,

8 Moab is my wash-pot, over Edom will I cast out my shoe: Philistia be thou glad of me.

9 VVho will lead me into the strong city: who will bring me into Edom?

10 Hast not thou cast us out, O God: VVilt not thou, O God, go out with our hosts?

11 O be thou our help in trouble: for vain is the help of man.

12 Through God will we do great acts: for it is he that shall tread down our enemies.

Exaudi, Deus. Psal. 61.

HEar my crying, O God: give ear unto my prayer.

2 From the ends of the earth will I call upon thee: when my heart is in heaviness.

3 O

3 O ſet me up upon the rock that is higher then I: for thou haſt been my hope, and a ſtrong tower for me againſt the enemy.

4 I will dwell in thy tabernacle for ever: and my truſt ſhall be under the covering of thy wings.

5 For thou, O Lord, haſt heard my deſires: and haſt given an heritage unto thoſe that fear thy Name.

6 Thou ſhalt grant the King a long life: that his years may endure throughout all generations.

7 He ſhall dwell before God for ever: O prepare thy loving mercy and faithfulneſs, that they may preſerve him.

8 So will I always ſing praiſe unto thy Name: that I may daily perform my vows.

Nonne Deo. Pſal. 62.

Morning Prayer.

MY ſoul truly waiteth ſtill upon God: for of him cometh my ſalvation.

2 He verily is my ſtrength and my ſalvation: he is my defence, ſo that I ſhall not greatly fall.

3 How long will ye imagine miſchief againſt every man: ye ſhall be ſlain all the ſort of you; yea, as a tottering wall ſhall ye be, and like a broken hedge.

4 Their device is onely how to put him out whom God will exalt: their delight is in lies, they give good words with their mouth, but curſe with their heart.

5 Nevertheleſs, my ſoul, wait thou ſtill upon God: for my hope is in him.

6 He truly is my ſtrength and my ſalvation: he is my defence, ſo that I ſhall not fall.

7 In God is my health and my glory: the rock of my might, and in God is my truſt.

8 O put your truſt in him alway, ye people: pour out your hearts before him, for God is our hope.

9 As for the children of men, they are but vanity: the children of men are deceitful upon the weights, they are altogether lighter then vanity it ſelf.

10 O truſt not in wrong and robbery, give not your ſelves unto vanity: if riches increaſe, ſet not your heart upon them.

11 God ſpake once, and twice I have alſo heard the ſame: that power belongeth unto God.

12 And that thou Lord art merciful: for thou rewardeſt every man according to his work.

Deus, Deus meus. Pſal. 63.

O God, thou art my God: early will I ſeek thee.

2 My ſoul thirſteth for thee, my fleſh alſo longeth after thee: in a barren and dry land where no water is.

3 Thus have I looked for thee in holineſs: that I might behold thy power and glory.

4 For thy loving kindneſs is better then the life it ſelf: my lips ſhall praiſe thee.

5 As long as I live will I magnifie thee on this manner: and lift up my hands in thy Name.

6 My ſoul ſhall be ſatisfied even as it were with marrow and fatneſs: when my mouth praiſeth thee with joyful lips.

7 Have I not remembred thee in my bed: and thought upon thee when I was waking?

8 Becauſe thou haſt been my helper: therefore under the ſhadow of thy wings will I rejoyce.

9 My ſoul hangeth upon thee: thy right hand hath upholden me.

10 Theſe alſo that ſeek the hurt of my ſoul: they ſhall go under the earth.

11 Let them fall upon the edge of the ſword: that they may be a portion for foxes.

12 But the King ſhall rejoyce in God, all they alſo that ſwear by him ſhall be commended: for the mouth of them that ſpeak lies, ſhall be ſtopped.

Exaudi, Deus. Pſal. 64.

HEar my voice, O God, in my prayer: preſerve my life from fear of the enemy.

2 Hide me from the gathering together of the froward: and from the inſurrection of wicked doers.

3 Who

3 Who have whet their tongue like a ſword: and ſhoot out their arrows, even bitter words.

4 That they may privily ſhoot at him that is perfect: ſuddenly do they hit him and fear not.

5 They incourage themſelves in miſchief: and commune among themſelves, how they may lay ſnares, and ſay, that no man ſhall ſee them.

6 They imagine wickedneſs, and practiſe it: that they keep ſecret among themſelves, every man in the deep of his heart.

7 But God ſhall ſuddenly ſhoot at them with a ſwift arrow: that they ſhall be wounded.

8 Yea, their own tongues ſhall make them fall: inſomuch that whoſo ſeeth them ſhall langh them to ſcorn.

9 And all men, that ſee it, ſhall ſay, This hath God done: for they ſhall perceive that it is his work.

10 The righteous ſhall rejoyce in the Lord, and put his truſt in him: and all they that are true of heart ſhall be glad.

Te decet hymnus. Pſal. 65.

Evening Prayer.

THou, O God, art praiſed in Sion: and unto thee ſhall the vow be performed in Jeruſalem.

2 Thou that heareſt the prayer: unto thee ſhall all fleſh come.

3 My miſdeeds prevail againſt me: O be thou merciful unto our ſins.

4 Bleſſed is the man whom thou chooſeſt and receiveſt unto thee: he ſhall dwell in thy court, and ſhall be ſatisfied with the pleaſures of thy houſe, even of thy holy temple.

5 Thou ſhalt ſhew us wonderful things in thy righteouſneſs, O God of our ſalvation: thou that art the hope of all the ends of the earth, and of them that remain in the broad ſea.

6 Who in his ſtrength ſetteth faſt the mountains: and is girded about with power.

7 Who ſtilleth the raging of the ſea: and the noiſe of his waves, and the madneſs of the people.

8 They alſo that dwell in the uttermoſt parts of the earth, ſhall be afraid at thy tokens: thou that makeſt the outgoings of the morning and evening to praiſe thee.

9 Thou viſiteſt the earth, and bleſſeſt it: thou makeſt it very plenteous.

10 The river of God is full of water: thou prepareſt their corn, for ſo thou provideſt for the earth.

11 Thou watereſt her furrows, thou ſendeſt rain into the little valleys thereof: thou makeſt it ſoft with the drops of rain, and bleſſeſt the increaſe of it.

12 Thou crowneſt the year with thy goodneſs: and thy clouds drop fatneſs.

13 They ſhall drop upon the dwellings of the wilderneſs: and the little hills ſhall rejoyce on every ſide.

14 The folds ſhall be full of ſheep: the valleys alſo ſhall ſtand ſo thick with corn, that they ſhall laugh and ſing.

Jubilate Deo. Pſal. 66.

OBe joyful in God all ye lands: ſing praiſes unto the honor of his name; make his praiſe to be glorious.

2 Say unto God, O how wonderful art thou in thy works: through the greatneſs of thy power ſhall thine enemies be found lyars unto thee.

3 For all the world ſhall worſhip thee: ſing of thee, and praiſe thy name.

4 O come hither, and behold the works of God: how wonderful he is in his doing toward the children of men.

5 He turned the ſea into dry land: ſo that they went through the water on foot; there did we rejoyce thereof.

6 He ruleth with his power for ever, his eyes behold the people: and ſuch as will not believe, ſhall not be able to exalt themſelves.

7 O praiſe our God, ye people: and make the voice of his praiſe to be heard;

8 Who holdeth our ſoul in life: and ſuffereth not our feet to ſlip.

Morning Prayer.

9 For thou, O God, haſt proved us: thou alſo haſt tried us, like as ſilver is tried.

10 Thou broughteſt us into the ſnare: and laidſt trouble upon our loins.

11 Thou ſufferedſt men to ride over our heads: we went through fire & water, and thou broughteſt us out into a wealthy place.

12 I will go into thine houſe with burnt offerings: and will pay thee my vows, which I promiſed with my lips, and ſpake with my mouth, when I was in trouble.

13 I will offer unto thee fat burnt-ſacrifices, with the incenſe of rams: I will offer bullocks and goats.

14 O come hither, and hearken, all ye that fear God: and I will tell you what he hath done for my ſoul.

15 I called unto him with my mouth: and gave him praiſes with my tongue.

16 If I incline unto wickedneſs with mine heart: the Lord will not hear me.

17 But God hath heard me: and conſidered the voice of my prayer.

18 Praiſed be God, who hath not caſt out my prayer: nor turned his mercy from me.

Deus miſereatur. Pſal. 67.

GOd be merciful unto us, and bleſs us: and ſhew us the light of his countenance, and be merciful unto us;

2 That thy way may be known upon earth: thy ſaving health among all nations.

3 Let the people praiſe thee, O God: yea, let all the people praiſe thee.

4 O let the Nations rejoyce, and be glad: for thou ſhalt judge the folk righteouſly, and govern the nations upon earth.

5 Let the people praiſe thee, O God: let all the people praiſe thee.

6 Then ſhall the earth bring forth her increaſe: and God, even our own God, ſhall give us his bleſſing.

7 God ſhall bleſs us: and all the ends of the world ſhall fear him.

Exurgat Deus. Pſal. 68.

Morning Prayer.

LEt God ariſe, and let his enemies be ſcattered: let them alſo, that hate him, flee before him.

2 Like as the ſmoke vaniſheth, ſo ſhalt thou drive them away: and like as wax melteth at the fire, ſo let the ungodly periſh at the preſence of God.

3 But let the righteous be glad, and rejoyce before God: let them alſo be merry, and joyful.

4 O ſing unto God, and ſing praiſes unto his Name: magnifie him, that rideth upon the heavens, as it were upon an horſe; praiſe him in his Name, yea and rejoyce before him.

5 He is a father of the fatherleſs, and defendeth the cauſe of the widows: even God in his holy habitation.

6 He is the God that maketh men to be of one minde in an houſe, and bringeth the priſoners out of captivity: but letteth the runagates continue in ſcarceneſs.

7 O God, when thou wenteſt forth before the people: when thou wenteſt through the wilderneſs,

8 The earth ſhook, and the heavens dropped at the preſence of God: even as Sinai alſo was moved at the preſence of God, who is the God of Iſrael.

9 Thou, O God, ſenteſt a gracious rain upon thine inheritance: and refreſheſt it when it was weary.

10 Thy congregation ſhall dwell therein: for thou, O God, haſt of thy goodneſs prepared for the poor.

11 The Lord gave the word: great was the company of the preachers.

12 Kings with their armies did flee, and were diſcomfited: and they of the houſhold divided the ſpoil.

13 Though ye have lien among the pots, yet ſhall ye be as the wings of a dove: that is covered with ſilver wings, and her feathers like gold.

14 When the Almighty ſcattered kings for their ſake: then were they as white as ſnow in Salmon.

15 As the hill of Baſan, ſo is Gods hill: even an high hill, as the hill of Baſan.

16 Why hop ye ſo, ye high hills? this is Gods hill, in the which it pleaſeth him to dwell: yea, the Lord will abide in it for ever.

17 The chariots of God are twenty thouſand, even thouſands of Angels: and the Lord is among them, as in the holy place of Sinai.

18 Thou art gone up on high, thou haſt

haſt led captivity captive, and received gifts for men: yea, even for thine enemies, that the Lord God might dwell among them.

19 Praiſed be the Lord daily: even the God who helpeth us, and poureth his benefits upon us.

20 He is our God, even the God of whom cometh ſalvation: God is the Lord, by whom we eſcape death.

21 God ſhall wound the head of his enemies: and the hairy ſcalp of ſuch a one as goeth on ſtill in his wickedneſs.

22 The Lord hath ſaid, I will bring my people again, as I did from Baſan: mine own will I bring again, as I did ſometime from the deep of the ſea.

23 That thy foot may be dipped in the bloud of thine enemies: and that the tongue of thy dogs may be red through the ſame.

24 It is well ſeen, O God, how thou goeſt: how thou my God and King goeſt in the ſanctuary.

25 The ſingers go before, the minſtrels follow after: in the midſt are the damſels playing with the timbrels.

26 Give thanks, O Iſrael, unto God the Lord in the congregations: from the ground of the heart.

27 There is little Benjamin their ruler, and the princes of Judah their counſel: the princes of Zabulon, and the princes of Nephthali.

28 Thy God hath ſent forth ſtrength for thee: ſtabliſh the thing, O God, that thou haſt wrought in us,

29 For thy temples ſake at Jeruſalem: ſo ſhall kings bring preſents unto thee.

30 When the company of the ſpearmen and multitude of the mighty are ſcattered abroad among the beaſts of the people, ſo that they humbly bring pieces of ſilver: and when he hath ſcattered the people that delight in war,

31 Then ſhall the princes come out of Egypt: the Morians land ſhall ſoon ſtretch out her hands unto God.

32 Sing unto God, O ye kingdoms of the earth: O ſing praiſes unto the Lord.

33 Who ſitteth in the heavens over all from the beginning: lo, he doth ſend out his voice, yea, and that a mighty voice.

34 Aſcribe ye the power to God over Iſrael: his worſhip and ſtrength is in the clouds.

35 O God, wonderful art thou in thy holy places: even the God of Iſrael, he will give ſtrength and power unto his people; bleſſed be God.

Salvum me fac. Pſal. 69.

SAve me, O God: for the waters are come in, even unto my ſoul. *Evening Prayer.*

2 I ſtick faſt in the deep mire, where no ground is: I am come into deep waters, ſo that the flouds run over me.

3 I am weary of crying, my throat is dry: my ſight faileth me for waiting ſo long upon my God.

4 They that hate me without a cauſe, are more than the hairs of my head: they that are mine enemies, and would deſtroy me guiltleſs, are mighty.

5 I paid them the things that I never took: God, thou knoweſt my ſimpleneſs, and my faults are not hid from thee.

6 Let not them that truſt in thee, O Lord God of hoſts, be aſhamed for my cauſe: let not thoſe that ſeek thee be confounded through me, O Lord God of Iſrael.

7 And why? for thy ſake have I ſuffered reproof: ſhame hath covered my face.

8 I am become a ſtranger unto my brethren: even an alien unto my mothers children.

9 For the zeal of thine houſe hath even eaten me: and the rebukes of them that rebuked thee are faln upon me.

10 I wept and chaſtened my ſelf with faſting: and that was turned to my reproof.

11 I put on ſackcloth alſo: and they jeſted upon me.

12 They that ſit in the gate ſpeak againſt me: and the drunkards make ſongs upon me.

13 But, Lord, I make my prayer unto thee: in an acceptable time.

14 Hear me, O God, in the multitude of thy mercy: evee in the truth of thy ſalvation.

15 Take

15 Take me out of the mire, that I ſink not: O let me be delivered from them that hate me, and out of the deep waters.

16 Let not the water-flood drown me, neither let the deep ſwallow me up: and let not the pit ſhut her mouth upon me.

17 Hear me, O Lord, for thy loving kindneſs is comfortable: turn thee unto me according to the multitude of thy mercies.

18 And hide not thy face from thy ſervant, for I am in trouble: O haſte thee and hear me.

19 Draw nigh unto my ſoul and ſave it: O deliver me becauſe of mine enemies.

20 Thou haſt known my reproof, my ſhame, and my diſhonour: mine adverſaries are all in thy ſight.

21 Thy rebuke hath broken my heart, I am full of heavineſs: I looked for ſome to have pity on me, but there was no man, neither found I any to comfort me.

22 They gave me gall to eat: and when I was thirſty, they gave me vineger to drink.

23 Let their table be made a ſnare to take themſelves withal: and let the the things that ſhould have been for their wealth, be unto them an occaſion of falling.

24 Let their eyes be blinded that they ſee not: and ever bow thou down their backs.

25 Pour out thine indignation upon them: and let thy wrathful diſpleaſure take hold of them.

26 Let their habitation be void: and no man to dwell in their tents.

27 For they perſecute him whom thou haſt ſmitten: and they talk how they may vex them whom thou haſt wounded.

28 Let them fall from one wickedneſs to another: and not come into thy righteouſneſs.

29 Let them be wiped out of the book of the living: and not be written among the righteous.

30 As for me, when I am poor and in heavineſs: thy help, O God, ſhall lift me up.

31 I will praiſe the name of God with a ſong: and magnifie it with thankſgiving.

32 This alſo ſhall pleaſe the Lord: better then a bullock that hath horns and hoofs.

33 The humble ſhall conſider this and be glad: ſeek ye after God and your ſoul ſhall live.

34 For the Lord heareth the poor: and deſpiſeth not his priſoners.

35 Let heaven and earth praiſe him: the ſea and all that moveth therein.

36 For God will ſave Sion, and build the cities of Juda: that men may dwell there, and have it in poſſeſſion.

37 The poſterity alſo of his ſervants ſhall inherit it: and they that love his name ſhall dwell therein.

Deus in adjutorium. Pſal. 70.

HAſte thee, O God, to deliver me: make haſte to help me, O Lord.

2 Let them be aſhamed and confounded, that ſeek after my ſoul: let them be turned backward and put to confuſion that wiſh me evil.

3 Let them for their reward be ſoon brought to ſhame: that cry over me, There, there.

4 But let all thoſe that ſeek thee be joyful and glad in thee: and let all ſuch as delight in thy ſalvation, ſay alway, The Lord be praiſed.

5 As for me, I am poor and in miſery: haſte thee unto me, O God.

6 Thou art my helper and my Redeemer: O Lord, make no long tarrying.

In te, Domine, ſperavi. Pſal. 71.

IN thee, O Lord, have I put my truſt, let me never be put to confuſion: but rid me, and deliver me in thy righteouſneſs; incline thine ear unto me and ſave me. *Morning Prayer.*

2 Be thou my ſtrong hold, whereunto I may alway reſort: thou haſt promiſed to help me, for thou art my houſe of defence and my caſtle.

3 Deliver me, O my God, out of the hand of the ungodly: out of the hand of the unrighteous and cruel man.

4 For thou, O Lord God, art the thing that I long for: thou art my hope, even from my youth.

5 Through thee have I been holden up ever since I was born: thou art he that took me out of my mothers womb, my praise shall be always of thee.

6 I am become as it were a monster unto many: but my sure trust is in thee.

7 O let my mouth be filled with thy praise: that I may sing of thy glory and honour all the day long.

8 Cast me not away in the time of age: forsake me not when my strength faileth me.

9 For mine enemies speak against me, and they that lay wait for my soul, take their counsel together, saying: God hath forsaken him, persecute him and take him, for there is none to deliver him.

10 Go not far from me, O God: my God haste thee to help me.

11 Let them be confounded, and perish, that are against my soul: let them be covered with shame and dishonour, that seek to do me evil.

12 As for me, I will patiently abide alway: and will praise thee more and more.

13 My mouth shall daily speak of thy righteousness and salvation: for I know no end thereof.

14 I will go forth in the strength of the Lord God: and will make mention of thy righteousness only.

15 Thou, O God, hast taught me from my youth up until now: therefore will I tell of thy wondrous works.

16 Forsake me not, O God, in mine old age, when I am gray-headed: until I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

17 Thy righteousness, O God, is very high: and great things are they that thou hast done: O God, who is like unto thee?

18 O what great troubles and adversities hast thou shewed me? and yet didst thou turn and refresh me: yea, and brought'st me from the deep of the earth again.

19 Thou hast brought me to great honour: and comforted me on every side.

20 Therefore will I praise thee and thy faithfulness, O God, playing upon an instrument of musick: unto thee will I sing upon the harp, O thou holy One of Israel.

21 My lips will be fain when I sing unto thee: and so will my soul whom thou hast delivered.

22 My tongue also shall talk of thy righteousness all the day long: for they are confounded and brought unto shame, that seek to do me evil.

Deus, judicium. Psal. 72.

GIve the king thy judgements, O God: and thy righteousness unto the kings son.

2 Then shall he judge thy people according unto right: and defend the poor.

3 The mountains also shall bring peace: and the little hills righteousness unto the people.

4 He shall keep the simple folk by their right: defend the children of the poor, and punish the wrong doer.

5 They shall fear thee, as long as the sun and moon endureth: from one generation to another.

6 He shall come down like the rain into a fleece of wooll: even as the drops that water the earth.

7 In his time shall the righteous flourish: yea, and abundance of peace, so long as the moon endureth.

8 His dominion shall be also from the one sea to the other: and from the flood unto the worlds end.

9 They that dwell in the wilderness shall kneel before him: his enemies shall lick the dust.

10 The kings of Tharsis, and of the Isles shall give presents: the kings of Arabia and Saba shall bring gifts.

11 All kings shall fall down before him: all nations shall do him service.

12 For he shall deliver the poor when he crieth: the needy also, and him that hath no helper.

13 He shall be favourable to the simple and needy: and shall preserve the souls of the poor.

14 He shall deliver their souls from false-

falſhood and wrong: and dear ſhall their blood be in his ſight.

15 He ſhall live, and unto him ſhall be given of the gold of Arabia: prayer ſhall be made ever unto him, and daily ſhall he be praiſed.

16 There ſhall be an heap of corn in the earth high upon the hills: his fruit ſhall ſhake like Libanus, & ſhall be green in the city, like graſs upon the earth.

17 His name ſhall endure for ever, his name ſhall remain under the ſun among the poſterities: which ſhall be bleſſed through him, and all the heathen ſhall praiſe him.

18 Bleſſed be the Lord God, even the God of Iſrael: which only doth wondrous things.

19 And bleſſed be the name of his majeſty for ever: and all the earth ſhall be filled with his majeſty. Amen. Amen.

Quam bonus Iſrael. Pſal. 73.

Evening Prayer.

TRuly God is loving unto Iſrael: even unto ſuch as are of a clean heart.

2 Nevertheleſs, my feet were almoſt gone: my treadings had well nigh ſlipt.

3 And why? I was grieved at the wicked: I do alſo ſee the ungodly in ſuch proſperity.

4 For they are in no peril of death: but are luſty and ſtrong.

5 They come in no misfortune like other folk: neither are they plagued like other men.

6 And this is the cauſe that they are ſo holden with pride: and overwhelmed with cruelty.

7 Their eyes ſwell with fatneſs: and they do even what they luſt.

8 They corrupt others, and ſpeak of wicked blaſphemy: their talking is againſt the moſt High.

9 For they ſtretch forth their mouth unto the heaven: and their tongue goeth through the world.

10 Therefore fall the people unto them: and thereout ſuck they no ſmall advantage.

11 Tuſh, ſay they, how ſhould God perceive it: is there knowledge in the moſt High?

12 Lo, theſe are the ungodly, theſe proſper in the world, and theſe have riches in poſſeſſion: and I ſaid, Then have I cleanſed my heart in vain, and waſhed mine hands in innocency.

13 All the day long have I been puniſhed: and chaſtned every morning.

14 Yea, and I had almoſt ſaid even as they: but lo, then I ſhould have condemned the generation of thy children.

15 Then thought I to underſtand this: but it was too hard for me.

16 Until I went into the ſanctuary of God: then underſtood I the end of theſe men.

17 Namely, how thou doſt ſet them in ſlippery places: and caſteſt them down, and deſtroyeſt them.

18 O how ſuddenly do they conſume: periſh, and come to a fearful end!

19 Yea, even like as a dream when one awaketh: ſo ſhalt thou make their image to vaniſh out of the city.

20 Thus my heart was grieved: and it went even through my reins.

21 So fooliſh was I, and ignorant: even as it were a beaſt before thee.

22 Nevertheleſs, I am alway by thee: for thou haſt holden me by my right hand.

23 Thou ſhalt guide me with thy counſel: and after that receive me with glory.

24 Whom have I in heaven but thee: and there is none upon earth, that I deſire in compariſon of thee.

25 My fleſh, and my heart faileth: but God is the ſtrength of my heart, and my portion for ever.

26 For lo, they that forſake thee ſhall periſh: thou haſt deſtroyed all them that commit fornication againſt thee.

27 But it is good for me to hold me faſt by God, to put my truſt in the Lord God: and to ſpeak of all thy works in the gates of the daughter of Sion.

Ut quid, Deus? Pſal. 74.

O God, wherefore art thou abſent from us ſo long: why is thy wrath ſo hot againſt the ſheep of thy paſture?

2 O think upon thy congregation:

whom thou haſt purchaſed, and redeemed of old.

3 Think upon the tribe of thine inheritance: and mount Sion, wherein thou haſt dwelt.

4 Lif up thy feet, that thou mayeſt utterly deſtroy every enemy: which hath done evil in thy ſanctuary.

5 Thine adverſaries roar in the midſt of thy congregations: and ſet up their banners for tokens.

6 He that hewed timber afore out of the thick trees: was known to bring it to an excellent work.

7 But now they break down all the carved work thereof: with axes and hammers.

8 They have ſet fire upon thy holy places: and have defiled the dwelling-place of thy Name, even unto the ground.

9 Yea, they ſaid in their hearts, Let us make havock of them altogether: thus have they burnt up all the houſes of God in the land.

10 We ſee not our tokens, there is not one prophet more: no, not one is there among us, that underſtandeth any more.

11 O God, how long ſhall the adverſary do this diſhonour: how long ſhall the enemy blaſpheme thy Name, for ever?

12 Why withdraweſt thou thy hand: why pluckeſt thou not thy right hand out of thy boſom, to conſume the enemy?

13 For God is my king of old: the help that is done upon earth, he doth it himſelf.

14 Thou didſt divide the ſea through thy power: thou brakeſt the heads of the dragons in the waters.

15 Thou ſmoteſt the heads of Leviathan in pieces: and gaveſt him to be meat for the people in the wilderneſs.

16 Thou broughteſt out fountains, and waters out of the hard rocks: thou driedſt up mighty waters.

17 The day is thine, and the night is thine: thou haſt prepared the light and the ſun.

18 Thou haſt ſet all the borders of the earth: thou haſt made ſummer and winter.

19 Remember this, O Lord, how the enemy hath rebuked: and how the fooliſh people hath blaſphemed thy Name.

20 O deliver not the ſoul of thy turtle-dove unto the multitude of the enemies: and forget not the congregation of the poor for ever.

21 Look upon the covenant: for all the earth is full of darkneſs, and cruel habitations.

22 O let not the ſimple go away aſhamed: but let the poor and needy give praiſe unto thy Name.

23 Ariſe, O God, maintain thine own cauſe: remember how the fooliſh man blaſphemeth thee daily.

24 Forget not the voice of thine enemies: the preſumption of them that hate thee, encreaſeth ever more and more.

Confitebimur tibi. Pſal. 75.

UNto thee, O God, do we give thanks: yea unto thee do we give thanks. *Morning Prayer.*

2 Thy Name alſo is ſo nigh: and that do thy wondrous works declare.

3 When I receive the congregation: I ſhall judge according unto right.

4 The earth is weak, and all the inhabiters thereof: I bear up the pillars of it.

5 I ſaid unto the fools, Deal not ſo madly: and to the ungodly, Set not up your horn.

6 Set not up your horn on high: and ſpeak not with a ſtiff neck.

7 For promotion cometh neither from the eaſt, nor from the weſt: nor yet from the ſouth.

8 And why? God is the judge: he putteth down one, and ſetteth up another.

9 For in the hand of the Lord there is a cup, and the wine is red: it is full mixt, and he poureth out of the ſame.

10 As for the dregs thereof: all the ungodly of the earth ſhall drink them, and ſuck them out.

11 But I will talk of the God of Jacob: and praiſe him for ever.

12 All the horns of the ungodly alſo will

will I break: and the horns of the righteous ſhall be exalted.

Notus in Judea. Pſal. 76.

IN Jury is God known: his Name is great in Iſrael.

2 At Salem is his tabernacle: and his dwelling in Sion.

3 There brake he the arrows of the bow: the ſhield, the ſword, and the battel.

4 Thou art of more honour and might: than the hills of the robbers.

5 The proud are robbed, they have ſlept their ſleep: and all the men, whoſe hands were mighty, have found nothing.

6 At thy rebuke, O God of Jacob: both the chariot and horſe are faln.

7 Thou, even thou art to be feared: and who may ſtand in thy ſight, when thou art angry.

8 Thou didſt cauſe thy judgement to be heard from heaven: the earth trembled, and was ſtill,

9 When God aroſe to judgement: and to help all the meek upon earth.

10 The fierceneſs of man ſhall turn to thy praiſe: and the fierceneſs of them ſhalt thou refrain.

11 Promiſe unto the Lord your God, and keep it, all ye that are round about him: bring preſents unto him that ought to be feared.

12 He ſhall refrain the ſpirit of Princes: and is wonderful among the kings of the earth.

Voce mea ad Dominum. Pſal. 77.

I Will cry unto God with my voice: even unto God will I cry with my voice, and he ſhall hearken unto me.

2 In the time of my trouble I ſought the Lord: my ſore ran, and ceaſed not in the night ſeaſon; my ſoul refuſed comfort.

3 When I am in heavineſs, I will think upon God: when my heart is vexed, I will complain.

4 Thou holdeſt mine eyes waking: I am ſo feeble, that I cannot ſpeak.

5 I have conſidered the days of old: and the years that are paſt.

6 I call to remembrance my ſong: and in the night I commune with mine own heart, and ſearch out my ſpirits.

7 Will the Lord abſent himſelf for ever: and will he be no more intreated?

8 Is his mercy clean gone for ever: and is his promiſe come utterly to an end for evermore?

9 Hath God forgotten to be gracious: and will he ſhut up his loving kindneſs in diſpleaſure?

10 And I ſaid, It is mine own infirmity: but I will remember the years of the right hand of the moſt Higheſt.

11 I will remember the works of the Lord: and call to mind thy wonders of old time.

12 I will think alſo of all thy works: and my talking ſhall be of thy doings.

13 Thy way, O God, is holy: who is ſo great a God, as our God?

14 Thou art the God that doth wonders: and haſt declared thy power among the people.

15 Thou haſt mightily delivered thy people: even the ſons of Jacob & Joſeph.

16 The waters ſaw thee, O God, the waters ſaw thee, and were afraid: the depths alſo were troubled.

17 The clouds poured out water, the air thundred: and thine arrows went abroad.

18 The voice of thy thunder was heard round about: the lightnings ſhone upon the ground, the earth was moved and ſhook withall.

19 Thy way is in the ſea, and thy paths in the great waters: and thy footſteps are not known.

20 Thou leddeſt thy people like ſheep: by the hand of Moſes and Aaron.

Attendite, populo. Pſal. 78.

HEar my law, O my people: incline your ears unto the words of my mouth. *Evening Prayer.*

2 I will open my mouth in a parable: I will declare hard ſentences of old;

3 Which we have heard and known: and ſuch as our fathers have told us;

4 That we ſhould not hide them from the children of the generations to come:

but to shew the honour of the Lord, his mighty and wonderful works that he hath done.

5 He made a covenant with Jacob, and gave Israel a law: which he commanded our forefathers to teach their children,

6 That their posterity might know it: and the children which were yet unborn;

7 To the intent, that when they came up: they might shew their children the same;

8 That they might put their trust in God: and not to forget the works of God, but to keep his commandments;

9 And not to be as their forefathers, a faithless and stubborn generation: a generation that set not their heart aright, and whose spirit cleaveth not stedfastly unto God.

10 Like as the children of Ephraim: who being harnessed, and carrying bows, turned themselves back in the day of battel.

11 They kept not the covenant of God: and would not walk in his law;

12 But forgat what he had done: and the wonderfull works that he had shewed for them.

13 Marvellous things did he in the sight of our forefathers, in the land of Egypt: even in the field of Zoan.

14 He divided the sea, and let them go through: he made the waters to stand on an heap.

15 In the day time also he led them with a cloud: and all the night through with a light of fire.

16 He clave the hard rocks in the wilderness: and gave them drink thereof, as it had been out of the great depth.

17 He brought waters out of the stony rock: so that it gushed out like the rivers.

18 Yet for all this they sinned more against him: and provoked the most Highest in the wilderness.

19 They tempted God in their hearts: and required meat for their lust.

20 They spake against God also, saying: shall God prepare a table in the wilderness?

21 He smote the stony rock indeed, that the water gushed out, and the streams flowed withal: but can he give bread also, or provide flesh for his people?

22 When the Lord heard this, he was wroth: so the fire was kindled in Jacob, and there came up heavy displeasure against Israel;

23 Because they believed not in God: and put not their trust in his help.

24 So he commanded the clouds above: and opened the doors of heaven.

25 He rained down Manna also upon them for to eat: and gave them food from heaven.

26 So man did eat Angels food: for he sent them meat enough.

27 He caused the east wind to blow under heaven: and through his power he brought in the south west wind.

28 He rained flesh upon them as thick as dust: and feathered fowls like as the sand of the sea.

29 He let it fall among their tents: even round about their habitation.

30 So they did eat, and were well filled, for he gave them their own desire: they were not disappointed of their lust.

31 But while the meat was yet in their mouths, the heavy wrath of God came upon them, and slew the wealthiest of them: yea, and smote down the chosen men that were in Israel.

32 But for all this they sinned yet more: and believed not his wondrous works.

33 Therefore their days did he consume in vanity: and their years in trouble.

34 When he slew them, they sought him: and turned them early, and enquired after God.

35 And they remembred that God was their strength: and that the high God was their Redeemer.

36 Nevertheless, they did but flatter him with their mouth: and dissembled with him in their tongue.

37 For their heart was not whole with him: neither continued they stedfast in his covenant.

38 But he was so merciful, that he forgave their misdeeds: and destroyed them not.

39 Yea many a time turned he his wrath

wrath away: and would not ſuffer his whole diſpleaſure to ariſe.

40 For he conſidered that they were but fleſh: and that they were even a wind that paſſeth away, and cometh not again.

41 Many a time did they provoke him in the wilderneſs: and grieved him in the deſert.

42 They turned back and tempted God: and moved the holy One in Iſrael.

43 They thought not of his hand: and of the day when he delivered them from the hand of the enemy.

44 How he had wrought his miracles in Egypt: and his wonders in the field of Zoan.

45 He turned their waters into bloud: ſo that they might not drink of the rivers.

46 He ſent lice among them, and devoured them up: & frogs to deſtroy them.

47 He gave their fruit unto the catterpiller: and their labour unto the graſhopper.

48 He deſtroyed their vines with hailſtones: and their mulberry-trees with the froſt.

49 He ſmote their cattel alſo with hailſtones: and their flocks with hot thunderbolts.

50 He caſt upon them the furiouſneſs of his wrath, anger, diſpleaſure and trouble: and ſent evil angels among them.

51 He made a way to his indignation, and ſpared not their ſoul from death: but gave their life over to the peſtilence.

52 And ſmote all the firſt-born in Egypt: the moſt principal and mightieſt in the dwellings of Ham.

53 But as for his own people, he led them forth like ſheep: and carried them in the wilderneſs like a flock.

54 He brought them out ſafely, that they ſhould not fear: and overwhelmed their enemies with the ſea.

55 And brought them within the borders of his ſanctuary: even to his mountain which he purchaſed with his right hand.

56 He caſt out the heathen alſo before them: cauſed their land to be divided among them for an heritage, and made the tribes of Iſrael to dwell in their tents.

57 So they tempted and diſpleaſed the moſt high God: and kept not his teſtimonies;

58 But turned their backs, and fell away like their forefathers: ſtarting aſide like a broken bow.

59 For they grieved him with their hill-altars: and provoked him to diſpleaſure with their images.

60 When God heard this, he was wroth: and took ſore diſpleaſure at Iſrael

61 So that he forſook the tabernacle in Silo: even the tent that he had pitched among men.

62 He delivered their power into captivity: and their beauty into the enemies hand.

63 He gave his people over alſo unto the ſword: and was wroth with his inheritance.

64 The fire conſumed their young men: and their maidens were not given to marriage.

65 Their prieſts were ſlain with the ſword: and there were no widows to make lamentation.

66 So the Lord awaked as one out of ſleep: & like a giant refreſhed with wine.

67 He ſmote his enemies in the hinder parts: and put them to a perpetual ſhame.

68 He refuſed the tabernacle of Joſeph: and choſe not the tribe of Ephraim;

69 But choſe the tribe of Judah: even the hill of Sion which he loved.

70 And there he built his temple on high: and laid the foundation of it like the ground which he hath made continually.

71 He choſe David alſo his ſervant: and took him away from the ſheep-folds.

72 As he was following the ewes great with young ones he took him: that he might feed Jacob his people, and Iſrael his inheritance.

73 So he fed them with a faithful and true heart: and ruled them prudently with all his power.

Deus, venerunt. Pſal. 79.

O God, the heathen are come into thine inheritance: thy holy temple *Morning Prayer.*

have they defiled, and made Jeruſalem an heap of ſtones.

2 The dead bodies of thy ſervants have they given to be meat unto the fowls of the air: and the fleſh of thy ſaints unto the beaſts of the land.

3 Their blood have they ſhed like water on every ſide of Jeruſalem: and there was no man to bury them.

4 We are become an open ſhame to our enemies: a very ſcorn and deriſion unto them that are round about us.

5 Lord, how long wilt thou be angry: ſhall thy jealoſie burn like fire for ever?

6 Pour out thine indignation upon the heathen that have not known thee: and upon the kingdoms that have not called upon thy Name.

7 For they have devoured Jacob: and laid waſte his dwelling place.

8 O remember not our old ſins, but have mercy upon us, and that ſoon: for we are come to great miſery.

9 Help us, O God of our ſalvation, for the glory of thy Name: O deliver us, and be merciful unto our ſins for thy Names ſake.

10 Wherefore do the heathen ſay: Where is now their God?

11 O let the vengeance of thy ſervants blood that is ſhed: be openly ſhewed upon the heathen in our ſight.

12 O let the ſorrowful ſighing of the priſoners come before thee: according to the greatneſs of thy power, preſerve thou thoſe that are appointed to die.

13 And for the blaſphemy wherewith our neighbors have blaſphemed thee: reward thou them, O Lord, ſeven fold into their boſom.

14 So we that are thy people and ſheep of thy paſture, ſhall give thee thanks for ever: and will alway be ſhewing forth thy praiſe from generation to generation.

Qui regis Iſrael. Pſal. 80.

HEar, O thou Shepherd of Iſrael, thou that leadeſt Joſeph like a ſheep: ſhew thy ſelf alſo, thou that ſitteſt upon the Cherubims.

2 Before Ephraim, Benjamin, and Manaſſes: ſtir up thy ſtrength, and come and help us.

3 Turn us again, O God: ſhew the light of thy countenance, and we ſhall be whole.

4 O Lord God of hoſts: how long wilt thou be angry with thy people that prayeth?

5 Thou feedeſt them with the bread of tears: and giveſt them plenteouſneſs of tears to drink.

6 Thou haſt made us a very ſtrife unto our neighbors: and our enemies laugh us to ſcorn.

7 Turn us again, thou God of hoſts: ſhew the light of thy countenance, and we ſhall be whole.

8 Thou haſt brought a vine out of Egypt: thou haſt caſt out the heathen and planted it.

9 Thou madeſt room for it: and when it had taken root it filled the land.

10 The hills were covered with the ſhadow of it: and the boughs thereof were like the goodly cedar-trees.

11 She ſtretched out her branches unto the ſea: and her boughs unto the river.

12 Why haſt thou then broken down her hedge: that all they that go by, pluck off her grapes?

13 The wild boar out of the wood doth root it up: and the wild beaſts of the field devour it.

14 Turn thee again, thou God of hoſts, look down from heaven: behold and viſit this vine;

15 And the place of the vineyard that thy right hand hath planted: and the branch that thou madeſt ſo ſtrong for thy ſelf.

16 It is burnt with fire, and cut down: and they ſhall periſh at the rebuke of thy countenance.

17 Let thy hand be upon the man of thy right hand: and upon the ſon of man whom thou madeſt ſo ſtrong for thine own ſelf.

18 And ſo will not we go back from thee: O let us live, and we ſhall call upon thy Name.

19 Turn us again, O Lord God of hoſts: ſhew the light of thy countenance, and we ſhall be whole.

Exaltate

Exaltate Deo. Pſal. 81.

SIng we merrily unto God our ſtrength: make a chearful noiſe unto the God of Jacob.

2 Take the pſalm, bring hither the tabret: the merry harp with the lute.

3 Blow up the trumpet in the new-moon: even in the time appointed, and upon our ſolemn feaſt-day.

4 For this was made a ſtatute for Iſrael: and a law of the God of Jacob.

5 This he ordained in Joſeph for a teſtimony: when he came out of the land of Egypt, and had heard a ſtrange language.

6 I eaſed his ſhoulder from the burden: and his hands were delivered from making the pots.

7 Thou calledſt upon me in troubles, and I delivered thee: and heard thee what time as the ſtorm fell upon thee.

8 I proved thee alſo: at the waters of ſtrife.

9 Hear, O my people, and I will aſſure thee, O Iſrael: if thou wilt hearken unto me,

10 There ſhall no ſtrange god be in thee: neither ſhalt thou worſhip any other god.

11 I am the Lord thy God, who brought thee out of the land of Egypt: open thy mouth wide, and I ſhall fill it.

12 But my people would not hear my voice: and Iſrael would not obey me.

13 So I gave them up unto their own hearts luſts: and let them follow their own imaginations.

14 O that my people would have hearkened unto me: for if Iſrael had walked in my ways.

15 I ſhould ſoon have put down their enemies: and turned my hand againſt their adverſaries.

16 The haters of the Lord ſhould have been found liars: but their time ſhould have endured for ever.

17 He ſhould have fed them alſo with the fineſt wheat flour: and with honey out of the ſtony rock ſhould I have ſatisfied thee.

Deus ſtetit. Pſal. 82.

GOd ſtandeth in the congregation of princes: he is a judge among gods. *Evening Prayer.*

2 How long will ye give wrong judgement: and accept the perſons of the ungodly?

3 Defend the poor and fatherleſs: ſee that ſuch as are in need and neceſſity have right.

4 Deliver the out-caſt and poor: ſave them from the hand of the ungodly.

5 They will not be learned nor underſtand, but walk on ſtill in darkneſs: all the foundations of the earth are out of courſe.

6 I have ſaid, Ye are gods: and ye are all the children of the moſt Higheſt.

7 But ye ſhall die like men: and fall like one of the princes.

8 Ariſe, O God, and judge thou the earth: for thou ſhalt take all heathen to thine inheritance.

Deus, quis ſimilis? Pſal. 83.

HOld not thy tongue, O God, keep not ſtill ſilence: refrain not thy ſelf, O God.

2 For lo, thine enemies make a murmuring: and they that hate thee have lift up their head.

3 They have imagined craftily againſt thy people: and taken counſel againſt thy ſecret ones.

4 They have ſaid, Come, and let us root them out, that they be no more a people: and that the name of Iſrael may be no more in remembrance.

4 For they have caſt their heads together with one conſent: and are confederate againſt thee.

6 The tabernacles of the Edomites and the Iſmaelites: the Moabites and Hagarens;

7 Gebal, and Ammon, and Amalech: the Philiſtines, with them that dwell at Tyre.

8 Aſſur alſo is joyned with them: and have holpen the children of Lot.

9 But do thou to them as unto the Madianites: unto Siſera, and unto Jabin at the brook of Kiſon,

10 Who periſhed at Endor: and became as the dung of the earth.

11 Make

11 Make them and their princes like Oreb and Zeb: yea, make all their princes like as Zeba and Salmana;

12 Who ſay, Let us take to our ſelves: the houſes of God in poſſeſſion.

13 O my God, make them like unto a wheel: and as the ſtubble before the wind.

14 Like as the fire that burneth up the wood: and as the flame that conſumeth the mountains.

15 Perſecute them even ſo with thy tempeſt: and make them afraid with thy ſtorm.

16 Make their faces aſhamed, O Lord that they may ſeek thy name.

17 Let them be confounded and vexed ever more and more: let them be put to ſhame and periſh.

18 And they ſhall know that thou, whoſe name is Jehovah: art only the moſt higheſt over all the earth.

Quam dilecta! Pſal. 84.

O How amiable are thy dwellings: thou Lord of hoſts!

2 My ſoul hath a deſire and longing to enter into the courts of the Lord: my heart and my fleſh rejoyce in the living God.

3 Yea, the ſparrow hath found her an houſe, and the ſwallow a neſt, where ſhe may lay her young: even thy altars, O Lord of hoſts, my King and my God.

4 Bleſſed are they that dwell in thy houſe: they will be alway praiſing thee.

5 Bleſſed is the man whoſe ſtrength is in thee: in whoſe heart are thy wayes.

6 Who going through the vale of miſery, uſe it for a well: and the pools are filled with water.

7 They will go from ſtrength to ſtrength: and unto the God of gods appeareth every one of them in Sion.

8 O Lord God of hoſts, hear my prayer: hearken, O God of Jacob.

9 Behold, O God our defender: and look upon the face of thine anointed.

10 For one day in thy Courts: is better than a thouſand.

11 I had rather be a door-keeper in the houſe of my God: than to dwell in the tents of ungodlineſs.

12 For the Lord God is a light and defence: the Lord will give grace and worſhip, and no good thing ſhall he withhold from them that live a godly life.

13 O Lord God of hoſts: bleſſed is the man that putteth his truſt in thee.

Benedixiſti, Domine. Pſal 85.

LOrd, thou art become gracious unto thy land: thou haſt turned away the captivity of Jacob.

2 Thou haſt forgiven the offence of thy people: and covered all their ſins.

3 Thou haſt taken away all thy diſpleaſure: and turned thy ſelf from thy wrathful indignation.

4 Turn us then, O God our Saviour: and let thine anger ceaſe from us.

5 Wilt thou be diſpeaſed at us for ever: and wilt thou ſtretch out thy wrath from one generation to another?

6 Wilt thou not turn again and quicken us: that thy people may rejoyce in thee?

7 Shew us thy mercy, O Lord: and grant us thy ſalvation.

8 I will hearken what the Lord God will ſay concerning me: for he ſhall ſpeak peace unto his people, and to his ſaints, that they turn not again.

9 For his ſalvation is nigh them that fear him: that glory may dwell in our land.

10 Mercy and truth are met together: righteouſneſs and peace have kiſſed each other.

11 Truth ſhall flouriſh out of the earth: and righteouſneſs hath looked down from heaven.

12 Yea, the Lord ſhall ſhew loving kindneſs: and our land ſhall give her increaſe.

13 Righteouſneſs ſhall go before him: and he ſhall direct his going in the way.

Inclina, Domine. Pſal. 86.

BOw down thine ear, O Lord, and hear me: for I am poor and in miſery. *Morning Prayer.*

2 Preſerve thou my ſoul, for I am holy: my God, ſave thy ſervant that putteth his truſt in thee.

3 Be merciful unto me, O Lord: for

for I will call daily upon thee.

4 Comfort the ſoul of thy ſervant: for unto thee, O Lord, do I lift up my ſoul.

5 For thou, Lord, art good and gracious: and of great mercy unto all them that call upon thee.

6 Give ear, Lord, unto my prayer: and ponder the voice of my humble deſires.

7 In the time of my trouble I will call upon thee: for thou heareſt me.

8 Among the Gods there is none like unto thee, O Lord: there is not one that can do as thou doſt.

9 All nations whom thou haſt made, ſhall come and worſhip thee, O Lord: and ſhall glorifie thy Name.

10 For thou art great, and doeſt wondrous things: thou art God alone.

11 Teach me thy way, O Lord, and I will walk in thy truth: O knit my heart unto thee, that I may fear thy name.

12 I will thank thee, O Lord my God, with all my heart: and will praiſe thy name for evermore.

13 For great is thy mercy toward me: and thou haſt delivered my ſoul from the nethermoſt hell.

14 O God, the proud are riſen againſt me: and the congregations of naughty men have ſought after my ſoul, and have not ſet thee before their eyes.

15 But thou, O Lord God, art full of compaſſion and mercy: long-ſuffering, plenteous in goodneſs and truth.

16 O turn thee then unto me, and have mercy upon me: give thy ſtrength unto thy ſervant, and help the ſon of thine handmaid.

17 Shew ſome token upon me for good, that they who hate me, may ſee it, and be aſhamed: becauſe thou Lord haſt holpen me, and comforted me.

Fundamenta ejus. Pſal. 87.

HEr foundations are upon the holy hills: the Lord loveth the gates of Sion more then all the dwellings of Jacob.

2 Very excellent things are ſpoken of thee: thou city of God.

3 I will think upon Rahab and Babylon: with them that know me.

4 Behold ye the Philiſtins alſo: and they of Tyre, with the Morians, lo, there was he born.

5 And of Sion it ſhall be reported, that he was born in her: and the moſt High ſhall ſtabliſh her.

6 The Lord ſhall rehearſe it, when he writeth up the people: that he was born there.

7 The ſingers alſo and trumpeters ſhall he rehearſe: all my freſh ſprings ſhall be in thee.

Domine Deus. Pſal. 88.

O Lord God of my ſalvation, I have cried day and night before thee: O let my prayer enter into thy preſence, encline thine ear unto my calling.

2 For my ſoul is full of trouble: and my life draweth nigh unto hell.

3 I am counted as one of them that go down into the pit: and I have been even as a man that hath no ſtrength.

4 Free among the dead, like unto them that are wounded and lie in the grave: who are out of rememberance, and are cut away from thy hand.

5 Thou haſt laid me in the loweſt pit: in a place of darkneſs, and in the deep.

6 Thine indignation lieth hard upon me: and thou haſt vexed me with all thy ſtorms.

7 Thou haſt put away mine acquaintance far from me: and made me to be abhorred of them.

8 I am ſo faſt in priſon: that I cannot get forth.

9 My ſight faileth for very trouble: Lord, I have called daily upon thee, I have ſtretched forth my hands unto thee.

10 Doſt thou ſhew wonders among the dead: or ſhall the dead riſe up again and praiſe thee?

11 Shall thy loving kindneſs be ſhewed in the grave: or thy faithfulneſs in deſtruction?

12 Shall thy wondrous works be known in the dark: and thy righteouſneſs in the land where all things are forgotten:

13 Unto

13 Unto thee have I cried, O Lord: and early ſhall my prayer come before thee.

14 Lord, why abhorreſt thou my ſoul: and hideſt thou thy face from me?

15 I am in miſery, and like unto him that is at the point to die: even from my youth up thy terrors have I ſuffered with a troubled minde.

16 Thy wrathful diſpleaſure goeth over me: and the fear of thee hath undone me.

17 They came round about me daily like water: and compaſſed me together on every ſide.

18 My lovers and friends haſt thou put away from me: and hid mine acquaintance out of my ſight.

Miſericordias Domini. Pſal. 89.

Evening Prayer.

MY ſong ſhall be alway of the loving kindneſs of the Lord: with my mouth will I ever be ſhewing thy truth from one generation to another.

2 For I have ſaid, Mercy ſhall be ſet up for ever: thy truth ſhalt thou ſtabliſh in the heavens.

3 I have made a covenant with my choſen: I have ſworn unto David my ſervant.

4 Thy ſeed will I ſtabliſh for ever: and ſet up thy throne from one generation to another.

5 O Lord, the very heavens ſhall praiſe thy wondrous works: and thy truth in the congregation of the ſaints.

6 For who is he among the clouds: that ſhall be compared unto the Lord?

7 And what is he among the gods: that ſhall be like unto the Lord?

8 God is very greatly to be feared in the councel of the ſaints: and to be had in reverence of all them that are round about him.

9 O Lord God of hoſts, who is like unto thee: thy truth, moſt mighty Lord, is on every ſide.

10 Thou ruleſt the raging of the ſea: thou ſtilleſt the waves thereof when they ariſe.

11 Thou haſt ſubdued Egypt, and deſtroyed it: thou haſt ſcattered thine enemies abroad with thy mighty arm.

12 The heavens are thine, the earth alſo is thine: thou haſt laid the foundation of the round world, and all that therein is.

13 Thou haſt made the north and the ſouth: Tabor and Hermon ſhall rejoyce in thy name.

14 Thou haſt a mighty arm: ſtrong is thy hand, and high is thy right hand.

15 Righteouſneſs and equity are the habitation of thy ſeat: mercy and truth ſhall go before thy face.

16 Bleſſed is the people, O Lord, that can rejoyce in thee: they ſhall walk in the light of thy countenance.

17 Their delight ſhall be daily in thy Name: and in thy righteouſneſs ſhall they make their boaſt.

18 For thou art the glory of their ſtrength: and in thy loving kindneſs thou ſhalt lift up our horns.

19 For the Lord is our defence: the holy one of Iſrael is our King.

20 Thou ſpakeſt ſometime in viſions unto thy ſaints, and ſaidſt: I have laid help upon one that is mighty, I have exalted one choſen out of the people.

21 I have found David my ſervant: with my holy oil have I anointed him.

22 My hand ſhall hold him faſt: and my arm ſhall ſtrengthen him.

23 The enemy ſhall not be able to do him violence: the ſon of wickedneſs ſhall not hurt him.

24 I will ſmite down his foes before his face: and plague them that hate him.

25 My truth alſo and my mercy ſhall be with him: and in my Name ſhall his horn be exalted.

26 I will ſet his dominion alſo in the ſea: and his right hand in the flouds.

27 He ſhall call me, Thou art my Father: my God, and my ſtrong ſalvation.

28 And I will make him my firſtborn: higher then the kings of the earth.

29 My mercy will I keep for him for evermore: and my covenant ſhall ſtand faſt with him.

30 His

30 His ſeed alſo will I make to endure for ever: and his throne as the days of heaven.

31 But if his children forſake my law: and walk not in my judgements.

32 If they break my ſtatutes, and keep not my commandments: I will viſit their offences with a rod, and their ſin with ſcourges.

33 Nevertheleſs, my loving kindneſs will I not utterly take from him: nor ſuffer my truth to fail.

34 My covenant will I not break, nor alter the thing that is gone out of my lips: I have ſworn once by my holineſs, that I will not fail David.

35 His ſeed ſhall endure for ever: and his ſeat is like as the ſun before me.

36 He ſhall ſtand faſt for evermore as the moon: and as the faithful witneſs in heaven.

37 But thou haſt abhorred, and forſaken thine anointed: and art diſpleaſed at him.

38 Thou haſt broken the covenant of thy ſervant: and caſt his crown to the ground.

39 Thou haſt overthrown all his hedges: and broken down his ſtrong holds.

40 All they that go by, ſpoil him: and he is become a reproach to his neighbours.

41 Thou haſt ſet up the right hand of his enemies: and made all his adverſaries to rejoyce.

42 Thou haſt taken away the edge of his ſword: and giveſt him not victory in the battel.

43 Thou haſt put out his glory: and caſt his throne down to the ground.

44 The days of his youth haſt thou ſhortned: and covered him with diſhonour.

45 Lord, how long wilt thou hide thy ſelf, for ever: and ſhall thy wrath burn like fire?

46 O remember how ſhort my time is: wherefore haſt thou made all men for nought?

47 What man is he that liveth, and ſhall not ſee death: and ſhall he deliver his ſoul from the hand of hell?

48 Lord, where are thy old loving kindneſſes: which thou ſwareſt unto David in thy truth?

49 Remember, Lord, the rebuke that thy ſervants have: and how I do bear in my boſom the rebukes of many people;

50 Wherewith thine enemies have blaſphemed thee, and ſlandered the footſteps of thine Anointed; praiſed be the Lord for evermore. Amen, and Amen.

Domine, refugium. Pſal. 90.

LOrd, thou haſt been our refuge: from one generation to another. *Morning Prayer.*

2 Before the mountains were brought forth, or ever the earth and the world were made: thou art God from everlaſting, and world without end.

3 Thou turneſt man to deſtruction: again thou ſaiſt, Come again, ye children of men.

4 For a thouſand years in thy ſight are but as yeſterday: ſeeing that is paſt as a watch in the night.

5 Aſſoon as thou ſcattereſt them, they are even as a ſleep: and fade away ſuddenly like the graſs.

6 In the morning it is green, and groweth up: but in the evening it is cut down, dryed up, and withered.

7 For we conſume away in thy diſpleaſure: and are afraid at thy wrathful indignation.

8 Thou haſt ſet our miſdeeds before thee: and our ſecret ſins in the light of thy countenance.

9 For when thou art angry all our days are gone: we bring our years to an end, as it were a tale that is told.

10 The days of our age are threeſcore years and ten, and though men be ſo ſtrong that they come to fourſcore years: yet is their ſtrength then but labour and ſorrow; ſo ſoon paſſeth it away, and we are gone.

11 But who regardeth the power of thy wrath: for even thereafter as a man feareth, ſo is thy diſpleaſure.

12 So

12 So teach us to number our days: that we may apply our hearts unto wisdom.

13 Turn thee again, O Lord, at the last: and be gracious unto thy servants.

14 O satisfie us with thy mercy, and that soon: so shall we rejoyce and be glad all the days of our life.

15 Comfort us again, now after the time that thou hast plagued us: and for the years wherein we have suffered adversity.

16 Shew thy servants thy work: and their children thy glory.

17 And the glorious Majesty of the Lord our God be upon us: prosper thou the work of our hands upon us, O prosper thou our handy work.

Qui habitat. Psal. 91.

WHoso dwelleth under the defence of the most High: shall abide under the shadow of the Almighty.

2 I will say unto the Lord, Thou art my hope and my strong hold: my God, in him will I trust.

3 For he shall deliver thee from the snare of the hunter: and from the noisom pestilence.

4 He shall defend thee under his wings, and thou shalt be safe under his feathers: his faithfulness and truth shall be thy shield and buckler.

5 Thou shalt not be afraid for any terrour by night: nor for the arrow that flieth by day.

6 For the pestilence that walketh in darkness: nor for the sickness that destroyeth in the noon day.

7 A thousand shall fall beside thee, and ten thousand at thy right hand: but it shall not come nigh thee.

8 Yea, with thine eyes shalt thou behold: and see the reward of the ungodly.

9 For thou, Lord, art my hope: thou hast set thine house of defence very high.

10 There shall no evil happen unto thee: neither shall any plague come nigh thy dwelling.

11 For he shall give his angels charge over thee: to keep thee in all thy wayes.

12 They shall bear thee in their hands: that thou hurt not thy foot against a stone.

13 Thou shalt go upon the lion and adder: the young lion and the dragon shalt thou tread under thy feet.

14 Because he hath set his love upon me, therefore will I deliver him: I will set him up, because he hath known my Name.

15 He shall call upon me, and I will hear him: yea, I am with him in trouble; I will deliver him, and bring him to honour.

16 With long life will I satisfie him: and shew him my salvation.

Bonum est confiteri. Psal. 92.

IT is a good thing to give thanks unto the Lord: and to sing praises unto thy Name, O most Highest;

2 To tell of thy loving kindness early in the morning: and of thy truth in the night season;

3 Upon an instrument of ten strings, and upon the lute: upon a loud instrument, and upon the harp.

4 For thou, Lord, hast made me glad through thy works: and I will rejoyce in giving praise for the operations of thy hands.

5 O Lord, how glorious are thy works: thy thoughts are very deep.

6 An unwise man doth not well consider this: and a fool doth not understand it.

7 When the ungodly are green as the grass, and when all the workers of wickedness do flourish: then shall they be destroyed for ever, but thou, Lord, art the most Highest for evermore.

8 For lo, thine enemies, O Lord, lo thine enemies shall perish: and all the workers of wickedness shall be destroyed.

9 But mine horn shall be exalted like the horn of an unicorn: for I am anointed with fresh oyl.

10 Mine eye also shall see his lust of mine enemies: and mine ear shall hear his desire of the wicked that arise up against me.

11 The righteous shall flourish like a palm-

palm-tree: and ſhall ſpread abroad like a Cedar in Libanus.

12 Such as be planted in the houſe of the Lord: ſhall flouriſh in the courts of the houſe of our God.

13 They alſo ſhall bring forth more fruit in their age: and ſhall be fat and well-liking.

14 That they may ſhew how true the Lord my ſtrength is: and that there is no unrighteouſneſs in him.

Dominus regnavit. Pſal. 93.

THE Lord is King, and hath put on glorious apparel: the Lord hath put on his apparel, and girded himſelf with ſtrength.

2 He hath made the round world ſo ſure: that it cannot be moved.

3 Ever ſince the world began hath thy ſeat been prepared: thou art from everlaſting.

4 The floods are riſen, O Lord, the floods have lift up their voice: the floods lift up their waves.

5 The waves of the ſea are mighty, and rage horribly: but yet the Lord who dwelleth on high is mightier.

6 Thy teſtimonies, O Lord, are very ſure: holineſs becometh thine houſe for ever.

Deus ultionum. Pſal. 94.

O Lord God, to whom vengeance belongeth: thou God to whom vengeance belongeth, ſhew thy ſelf.

2 Ariſe thou judge of the world: and reward the proud after their deſerving.

3 Lord, how long ſhall the ungodly: how long ſhall the ungodly triumph?

4 How long ſhall all wicked doers ſpeak ſo diſdainfully: and make ſuch proud boaſting.

5 They ſmite down thy people, O Lord: and trouble thine heritage.

6 They murder the widow and the ſtranger: and put the fatherleſs to death.

7 And yet they ſay, Tuſh, the Lord ſhall not ſee: neither ſhall the God of Jacob regard it.

8 Take heed, ye unwiſe among the people: O ye fools, when will ye underſtand?

9 He that planted the ear, ſhall he not hear: or he that made the eye ſhall he not ſee?

10 Or he that nurtureth the heathen: it is he that teacheth man knowledge, ſhall not he puniſh?

11 The Lord knoweth the thoughts of man: that they are but vain.

12 Bleſſed is the man whom thou chaſtneſt, O Lord: and teacheſt him in thy law.

13 That thou mayeſt give him patience in time of adverſity: until the pit be digged up for the ungodly.

14 For the Lord will not fail his people: neither will he forſake his inheritance;

15 Until righteouſneſs turn again unto judgement: all ſuch as are true in heart ſhall follow it.

16 Who will riſe up with me againſt the wicked: or who will take my part againſt the evil doers?

17 If the Lord had not helped me: it had not failed but my ſoul had been put to ſilence.

18 But when I ſaid, My foot hath ſlipped: thy mercy, O Lord, held me up.

19 In the multitude of the ſorrows that I had in my heart: thy comforts have refreſhed my ſoul.

20 Wilt thou have any thing to do with the ſtool of wickedneſs: which imagineth miſchief as a law?

21 They gather them together againſt the ſoul of the righteous: and condemn the innocent blood.

22 But the Lord is my refuge: and my God is the ſtrength of my confidence.

23 He ſhall recompenſe them their wickedneſs, and deſtroy them in their own malice: yea, the Lord our God ſhall deſtroy them.

Venite, exultemus. Pſal. 95.

O Come, let us ſing unto the Lord: let us heartily rejoyce in the ſtrength of our ſalvation.

2 Let us come before his preſence with thankſgiving: and ſhew our ſelves glad in him with pſalms.

3 For

3 For the Lord is a great God: and a great King above all gods.

4 In his hands are all the corners of the earth: and the strength of the hills is his also.

5 The sea is his, and he made it: and his hands prepared the dry land.

6 O come, let us worship and fall down: and kneel before the Lord our Maker.

7 For he is the Lord our God: and we are the people of his pasture, and the sheep of his hand.

8 To day if ye will hear his voice, harden not your hearts: as in the provocation, and as in the day of temptation in the wilderness;

9 When your fathers tempted me: proved me, and saw my works.

10 Forty years long was I grieved with this generation, and said: It is a people that do erre in their hearts, for they have not known my ways;

11 Unto whom I sware in my wrath: that they should not enter into my rest.

Cantate Domino. Psal. 96.

O Sing unto the Lord a new song: sing unto the Lord, all the whole earth.

2 Sing unto the Lord, and praise his Name: be telling of his salvation from day to day.

3 Declare his honour unto the heathen: and his wonders unto all people.

4 For the Lord is great, and cannot worthily be praised: he is more to be feared then all gods.

5 As for all the gods of the heathen, they are but idols: but it is the Lord that made the heavens.

6 Glory and worship are before him: power and honour are in his sanctuary.

7 Ascribe unto the Lord, O ye kindreds of the people: ascribe unto the Lord worship and power.

8 Ascribe unto the Lord the honour due unto his Name: bring presents, and come into his courts.

9 O worship the Lord in the beauty of holiness: let the whole earth stand in awe of him.

10 Tell it out among the heathen, that the Lord is King: and that it is he who hath made the round world so fast that it cannot be moved, and how that he shall judge the people righteously.

11 Let the heavens rejoyce, and let the earth be glad: let the sea make a noise, and all that therein is.

12 Let the field be joyful, and all that is in it: then shall all the trees of the wood rejoyce before the Lord.

13 For he cometh, for he cometh to judge the earth: and with righteousness to judge the world, and the people with his truth.

Dominus regnavit. Psal. 97.

THe Lord is King, the earth may be glad thereof: yea, the multitude of the isles may be glad thereof.

2 Clouds and darkness are round about him: righteousness and judgement are the habitation of his seat.

3 There shall go a fire before him: and burn up his enemies on every side.

4 His lightnings gave shine unto the world: the earth saw it, and was afraid.

5 The hills melted like wax at the presence of the Lord: at the presence of the Lord of the whole earth.

6 The heavens have declared his righteousness: and all the people have seen his glory.

7 Confounded be all they that worship carved images, and that delight in vain Gods: worship him, all ye gods.

8 Sion heard of it, and rejoyced: and the daughters of Judah were glad because of thy judgements, O Lord.

9 For thou, Lord, art higher then all that are in the earth: thou art exalted far above all gods.

10 O ye that love the Lord, see that ye hate the thing which is evil: the Lord preserveth the souls of his saints; he shall deliver them from the hand of the ungodly.

11 There is sprung up a light for the righteous: and joyful gladness for such as are true-hearted.

12 Rejoyce in the Lord, ye righteous: and give thanks for a remembrance of his holiness.

Cantate

Evening Prayer.

Cantate Domino. Pſal. 98.

O Sing unto the Lord a new ſong: for he hath done marvellous things.

2 With his own right hand, and with his holy arm: hath he gotten himſelf the victory.

3 The Lord declared his ſalvation: his righteouſneſs hath he openly ſhewed in the ſight of the heathen.

4 He hath remembred his mercy and truth toward the houſe of Iſrael: and all the ends of the world have ſeen the ſalvation of our God.

5 Shew your ſelves joyful unto the Lord, all ye lands: ſing, rejoyce and give thanks.

6 Praiſe the Lord upon the harp: ſing to the harp with a pſalm of thankſgiving.

7 With trumpets alſo and ſhawms: O ſhew your ſelves joyful before the Lord the King.

8 Let the ſea make a noiſe, and all that therein is: the round world, and they that dwell therein.

9 Let the flouds clap their hands, and let the hills be joyful together before the Lord: for he is come to judge the earth.

10 With righteouſneſs ſhall he judge the world: and the people with equity.

Dominus regnavit. Pſal. 99.

THe Lord is King, be the people never ſo unpatient: he ſitteth between the cherubims, be the earth never ſo unquiet.

2 The Lord is great in Sion: and high above all people.

3 They ſhall give thanks unto thy Name: which is great, wonderful, and holy.

4 The kings power loveth judgement, thou haſt prepared equity: thou haſt executed judgement, and righteouſneſs in Jacob.

5 O magnifie the Lord our God: & fall down before his footſtool, for he is holy.

6 Moſes and Aaron among his prieſts, and Samuel among ſuch as call upon his Name: theſe called upon the Lord, and he heard them.

7 He ſpake unto them out of the cloudy pillar: for they kept his teſtimonies, and the law that he gave them.

8 Thou heardeſt them, O Lord our God: thou forgaveſt them, O God, and puniſhedſt their own inventions.

9 O magnifie the Lord our God, and worſhip him upon his holy hill: for the Lord our God is holy.

Jubilate Deo. Pſal. 100.

O Be joyful in the Lord, all ye lands: ſerve the Lord with gladneſs, and come before his preſence with a ſong.

2 Be ye ſure, that the Lord he is God; it is he that hath made us, and not we our ſelves: we are his people, and the ſheep of his paſture.

3 O go your way into his gates with thankſgiving, and into his courts with praiſe: be thankful unto him, and ſpeak good of his Name.

4 For the Lord is gracious, his mercy is everlaſting: and his truth endureth from generation to generation.

Miſericordiam & judicium. Pſal. 101.

MY ſong ſhall be of mercy and judgment: unto thee, O Lord, will I ſing.

2 O let me have underſtanding: in the way of godlineſs.

3 When wilt thou come unto me: I will walk in my houſe with a perfect heart.

4 I will take no wicked thing in hand, I hate the ſins of unfaithfulneſs: there ſhall no ſuch cleave unto me.

5 A froward heart ſhall depart from me: I will not know a wicked perſon.

6 Whoſo privily ſlandereth his neighbour: him will I deſtroy.

7 Whoſo hath alſo a proud look and high ſtomack: I will not ſuffer him.

8 Mine eyes look upon ſuch as are faithful in the land: that they may dwell with me.

9 Whoſo leadeth a godly life: he ſhall be my ſervant.

10 There ſhall no deceitful perſon dwell in my houſe: he that telleth lies, ſhall not tarry in my ſight.

11 I ſhall ſoon deſtroy all the ungodly that are in the land: that I may root out all wicked doers from the city of the Lord.

Morning Prayer.

Domine, exaudi. Pſal. 102.

HEar my prayer, O Lord: and let my crying come unto thee.

2 Hide not thy face from me in the time of my trouble: incline thine ears unto me when I call; O hear me, and that right ſoon.

3 For my days are conſumed away like ſmoke: and my bones are burnt up as it were a fire-brand.

4 My heart is ſmitten down, and withered like graſs: ſo that I forget to eat my bread.

5 For the voice of my groaning: my bones will ſcarce cleave to my fleſh.

6 I am become like a pelican in the wilderneſs: and like an owl that is in the deſert.

7 I have watched, and am even as it were a ſparrow: that ſitteth alone upon the houſe top.

8 Mine enemies revile me all the day long: and they that are mad upon me, are ſworn together againſt me.

9 For I have eaten aſhes as it were bread: and mingled my drink with weeping.

10 And that becauſe of thine indignation and wrath: for thou haſt taken me up, and caſt me down.

11 My days are gone like a ſhadow: and I am withered like graſs.

12 But thou, O Lord, ſhalt endure for ever: and thy remembrance throughout all generations.

13 Thou ſhalt ariſe, and have mercy upon Sion: for it is time that thou have mercy upon her, yea, the time is come.

14 And why? thy ſervants think upon her ſtones: and it pittieth them to ſee her in the duſt.

15 The heathen ſhall fear thy Name, O Lord: and all the kings of the earth thy Majeſty;

16 When the Lord ſhall build up Sion: and when his glory ſhall appear;

17 When he turneth him unto the prayer of the poor deſtitute: and deſpiſeth not their deſire.

18 This ſhall be written for thoſe that come after: and the people which ſhall be born, ſhall praiſe the Lord.

19 For he hath looked down from his ſanctuary: out of the heaven did the Lord behold the earth;

20 That he might hear the mournings of ſuch as are in captivity: and deliver the children appointed unto death.

21 That they may declare the name of the Lord in Sion: and his worſhip at Jeruſalem.

22 When the people are gathered together: and the kingdoms alſo to ſerve the Lord.

23 He brought down my ſtrength in my journey: and ſhortned my days.

24 But I ſaid, O my God, take me not away in the midſt of mine age: as for thy years, they endure throughout all generations.

25 Thou Lord in the beginning haſt laid the foundation of the earth: and the heavens are the work of thy hands.

26 They ſhall periſh, but thou ſhalt endure: they all ſhall wax old as doth a garment,

27 And as a veſture ſhalt thou change them, and they ſhall be changed: but thou art the ſame, and thy years ſhall not fail.

28 The children of thy ſervants ſhall continue: and their ſeed ſhall ſtand faſt in thy ſight.

Benedic, anima mea. Pſal. 103.

PRaiſe the Lord, O my ſoul: and all that is within me praiſe his holy Name.

2 Praiſe the Lord, O my ſoul: and forget not all his benefits;

3 Who forgiveth all thy ſin: and healeth all thine infirmities;

4 Who ſaveth thy life from deſtruction: and crowneth thee with mercy and loving kindneſs;

5 Who ſatisfieth thy mouth with good things: making thee young and luſty as an eagle.

6 The Lord executeth righteouſneſs and judgement: for all them that are oppreſſed with wrong.

7 He ſhewed his wayes unto Moſes: his works unto the children of Iſrael.

8 The Lord is full of compaſſion and mercy: long-ſuffering, and of great goodneſs.

9 He

9 He will not alway be chiding: neither keepeth he his anger for ever.

10 He hath not dealt with us after our ſins: nor rewarded us according to our wickedneſſes.

11 For look how high the heaven is in compariſon of the earth: ſo great is his mercy alſo toward them that fear him.

12 Look how wide alſo the eaſt is from the weſt: ſo far hath he ſet our ſins from us.

13 Yea, like as a father pitieth his own children: even ſo is the Lord merciful unto them that fear him.

14 For he knoweth whereof we are made: he remembreth that we are but duſt.

15 The days of man are but as graſs: for he flouriſheth as a flower of the field.

16 For aſſoon as the wind goeth over it, it is gone: and the place thereof ſhall know it no more.

17 But the merciful goodneſs of the Lord endureth for ever and ever, upon them that fear him: and his righteouſneſs upon childrens children.

18 Even upon ſuch as keep his covenant: and think upon his commandments to do them.

19 The Lord hath prepared his ſeat in heaven: and his kingdom ruleth over all.

20 O praiſe the Lord, ye angels of his, yee that excel in ſtrength: ye that fulfil his commandment, and hearken unto the voice of his words.

21 O praiſe the Lord all ye his hoſts: ye ſervants of his that do his pleaſure.

22 O ſpeak good of the Lord all ye works of his, in all places of his dominion: praiſe thou the Lord, O my ſoul.

Benedic anima mea. Pſal. 104.

Evening Prayer.

PRaiſe the Lord, O my ſoul: O Lord my God thou art become exceeding glorious, thou art clothed with majeſty and honour.

2 Thou deckeſt thy ſelf with light, as it were with a garment: and ſpreadeſt out the heavens like a curtain.

3 Who layeth the beams of his chambers in the waters: and maketh the clouds his chariot, and walketh upon the wings of the wind.

4 He maketh his angels ſpirits: and his miniſters a flaming fire.

5 He laid the foundations of the earth: that it never ſhould move at any time.

6 Thou coveredſt it with the deep, like as with a garment: the waters ſtand in the hills.

7 At thy rebuke they flee: at the voice of thy thunder they are afraid.

8 They go up as high as the hills, and down to the valleys beneath: even unto the place which thou haſt appointed for them.

9 Thou haſt ſet them their bounds which they ſhall not paſs: neither turn again to cover the earth.

10 He ſendeth the ſprings into the rivers: which run among the hills.

11 All beaſts of the field drink thereof: and the wilde aſſes quench their thirſt.

12 Beſide them ſhall the fowls of the air have their habitation: and ſing among the branches.

13 He watereth the hills from above: the earth is filled with the fruit of thy works.

14 He bringeth forth graſs for the cattel: & green herb for the ſervice of men.

15 That he may bring food out of the earth, and wine that maketh glad the heart of man: and oyl to make him a chearful countenance, and bread to ſtrengthen mans heart.

16 The trees of the Lord alſo are full of ſap: even the cedars of Libanus which he hath planted.

17 VVherein the birds make their neſts: and the firr trees are a dwelling for the ſtork.

18 The high hills are a refuge for the wild goats: and ſo are the ſtony rocks for the conies.

19 He appointed the moon for certain ſeaſons: and the ſun knoweth his going down.

20 Thou makeſt darkneſs that it may be night: wherein all the beaſts of the foreſt do move.

21 The lions roaring after their prey: do ſeek their meat from God.

22 The ſun ariſeth, and they get them away together: and lay them down in their dens.

23 Man goeth forth to his work, and to his labour: until the evening.

24 O Lord, how manifold are thy works: in wiſdom haſt thou made them all, the earth is full of thy riches.

25 So is the great and wide ſea alſo: wherein are things creeping innumerable, both ſmall and great beaſts.

26 There go the ſhips, and there is that Leviathan: whom thou haſt made to take his paſtime therein.

27 Theſe wait all upon thee: that thou mayeſt give them meat in due ſeaſon.

28 When thou giveſt it them, they gather it: and when thou openeſt thy hand they are filled with good.

29 When thou hideſt thy face, they are troubled: when thou takeſt away their breath, they die, and are turned again to their duſt.

30 When thou letteſt thy breath go forth, they ſhall be made: and thou ſhalt renew the face of the earth.

31 The glorious majeſty of the Lord ſhall endure for ever: the Lord ſhall rejoyce in his works.

32 The earth ſhall tremble at the look of him: if he do but touch the hills, they ſhall ſmoke.

33 I will ſing unto the Lord as long as I live: I will praiſe my God while I have my being.

34 And ſo ſhall my words pleaſe him: my joy ſhall be in the Lord.

35 As for ſinners, they ſhall be conſumed out of the earth, and the ungodly ſhall come to an end: praiſe thou the Lord, O my ſoul, praiſe the Lord.

Confitemini Domino. Pſal. 105.

Morning Prayer.

O Give thanks unto the Lord, and call upon his Name: tell the people what things he hath done.

2 O let your ſongs be of him, and praiſe him: and let your talking be of all his wondrous works.

3 Rejoyce in his holy Name: let the heart of them rejoyce that ſeek the Lord.

4 Seek the Lord and his ſtrength: ſeek his face evermore.

5 Remember the marvellous works that he hath done: his wonders and the judgements of his mouth;

6 O ye ſeed of Abraham his ſervant: ye children of Jacob his choſen.

7 He is the Lord our God: his judgments are in all the world.

8 He hath been alway mindful of his covenant and promiſe: that he made to a thouſand generations;

9 Even the covenant that he made with Abraham: and the oath that he ſware unto Iſaac;

10 And appointed the ſame unto Jacob for a law: and to Iſrael for an everlaſting teſtament,

11 Saying, Unto thee will I give the land of Canaan: the lot of your inheritance.

12 When there were yet but a few of them: and they ſtrangers in the land,

13 VVhat time as they went from one nation to another: from one kingdom to another people,

14 He ſuffered no man to do them wrong: but reproved even kings for their ſakes,

15 Touch not mine anointed: and do my prophets no harm.

16 Moreover, he called for a dearth upon the land: and deſtroyed all the proviſion of bread.

17 But he had ſent a man before them; even Joſeph who was ſold to be a bond-ſervant.

18 VVhoſe feet they hurt in the ſtocks: the iron entred into his ſoul.

19 Until the time came that his cauſe was known: the word of the Lord tried him.

20 The king ſent and delivered him: the prince of the people let him go free.

21 He made him lord alſo of his houſe: and ruler of all his ſubſtance;

22 That he might inform his princes after his will: and teach his ſenatours wiſdom.

23 Iſrael

23 Iſrael alſo came into Egypt: and Jacob was a ſtranger in the land of Ham.

24 And he increaſed his people exceedingly: and made them ſtronger than their enemies;

25 Whoſe heart turned ſo, that they hated his people: and dealt untruly with his ſervants.

26 Then ſent he Moſes his ſervant: and Aaron whom he had choſen.

27 And theſe ſhewed his tokens among them: and wonders in the land of Ham.

28 He ſent darkneſs, and it was dark: and they were not obedient unto his word.

29 He turned their waters into bloud: and ſlew their fiſh.

30 Their land brought forth frogs: yea, even in their kings chambers.

31 He ſpake the word, and there came all manner of flies: and lice in all their quarters.

32 He gave them hailſtones for rain: and flames of fire in their land.

33 He ſmote their vines alſo, and figtrees: and deſtroyed the trees that were in their coaſts.

34 He ſpake the word, and the graſhoppers came, and caterpillers innumerable: and did eat up all the graſs in their land, and devoured the fruit of their ground.

35 He ſmote all the firſt-born in their land: even the chief of all their ſtrength.

36 He brought them forth alſo with ſilver and gold: there was not one feeble perſon among their tribes.

37 Egypt was glad at their departing: for they were afraid of them.

38 He ſpread out a cloud to be a covering: and fire to give light in the night ſeaſon.

39 At their deſire he brought quails: and he filled them with the bread of heaven.

40 He opened the rock of ſtone, and the waters flowed out: ſo that rivers ran in the dry places.

41 For why? he remembred his holy promiſe: and Abraham his ſervant.

42 And he brought forth his people with joy: and his choſen with gladneſs.

43 And gave them the lands of the heathen: and they took the labors of the people in poſſeſsion.

44 That they might keep his ſtatutes: and obſerve his laws.

Confitemini Domino. Pſal. 106.

Evening Prayer.

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

2 Who can expreſs the noble acts of the Lord: or ſhew forth all his praiſe?

3 Bleſſed are they that alway keep judgement: and do righteouſneſs.

4 Remember me, O Lord, according to the favour that thou beareſt unto thy people: O viſit me with thy ſalvation.

5 That I may ſee the felicity of thy choſen: and rejoyce in the gladneſs of thy people, and give thanks with thine inheritance.

6 We have ſinned with our fathers: we have done amiſs, and dealt wickedly.

7 Our fathers regarded not thy wonders in Egypt, neither kept they thy great goodneſs in remembrance: but were diſobedient at the ſea, even at the red ſea.

8 Nevertheleſs he helped them for his Names ſake: that he might make his power to be known.

9 He rebuked the red ſea alſo, and it was dried up: ſo he led them through the deep, as through a wilderneſs.

10 And he ſaved them from the adverſaries hand: and delivered them from the hand of the enemy.

11 As for thoſe that troubled them, the waters overwhelmed them: there was not one of them left.

12 Then believed they his words: and ſang praiſe unto him.

13 But within a while they forgat his works: and would not abide his counſel.

14 But luſt came upon them in the wilderneſs: and they tempted God in the deſert.

15 And he gave them their deſire: and ſent leanneſs withal into their ſoul.

16 They angred Moſes alſo in the tents: and Aaron the ſaint of the Lord.

17 So the earth opened, and ſwallowed up Dathan: and covered the congregation of Abiram.

18 And the fire was kindled in their company: the flame burnt up the ungodly.

19 They made a calf in Horeb: and worſhipped the molten image.

20 Thus they turned their glory: into the ſimilitude of a calf that eateth hay.

21 And they forgat God their Saviour: who had done ſo great things in Egypt;

22 Wondrous works in the land of Ham: and fearful things by the red ſea.

23 So he ſaid he would have deſtroyed them, had not Moſes his choſen ſtood before him in the gap: to turn away his wrathful indignation, leſt he ſhould deſtroy them.

24 Yea, they thought ſcorn of that pleaſant land: and gave no credence unto his word.

25 But murmured in their tents: and hearkned not unto the voice of the Lord.

26 Then lift he up his hand againſt them: to overthrow them in the wilderneſs.

27 To caſt out their ſeed among the nations: and to ſcatter them in the lands.

28 They joyned themſelves unto Baal-peor: and ate the offerings of the dead.

29 Thus they provoked him to anger with their own inventions: and the plague was great among them.

30 Then ſtood up Phinees, and prayed: and ſo the plague ceaſed.

31 And that was counted unto him for righteouſneſs: among all poſterities for evermore.

32 They angred him alſo at the waters of ſtrife: ſo that he puniſhed Moſes for their ſakes.

33 Becauſe they provoked his ſpirit: ſo that he ſpake unadviſedly with his lips.

34 Neither deſtroyed they the heathen: as the Lord commanded them.

35 But were mingled among the heathen: and learned their works.

36 Inſomuch that they worſhipped their idols, which turned to their own decay: yea, they offered their ſons and their daughters unto devils,

37 And ſhed innocent bloud, even the bloud of their ſons and of their daughters: whom they offered unto the idols of Canaan, and the land was defiled with bloud.

38 Thus were they ſtained with their own works: and went a whoring with their own inventions.

39 Therefore was the wrath of the Lord kindled againſt his people: inſomuch that he abhorred his own inheritance.

40 And he gave them over into the hand of the heathen: and they that hated them were lords over them.

41 Their enemies oppreſſed them: and had them in ſubjection.

42 Many a time did he deliver them: but they rebelled againſt him with their own inventions, and were brought down in their wickedneſs.

43 Nevertheleſs when he ſaw their adverſity: he heard their complaint.

44 He thought upon his covenant, and pitied them according unto the multitude of his mercies: yea, he made all thoſe that led them away captive, to pity them.

45 Deliver us, O Lord our God, and gather us from among the heathen: that we may give thanks unto thy holy name, and make our boaſt of thy praiſe.

46 Bleſſed be the Lord God of Iſrael from everlaſting, and world without end: and let all the people ſay, Amen.

Confitemini Domino. Pſal. 107.

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever. *Morning Prayer.*

2 Let them give thanks whom the Lord hath redeemed: and delivered from the hand of the enemy.

3 And gathered them out of the lands, from the eaſt, and from the weſt: from the north, and from the ſouth.

4 They went aſtray in the wilderneſs

our

out of the way: and found no city to dwell in.

5 Hungry and thirſty: their ſoul fainted in them.

6 So they cried unto the Lord in their trouble: and he delivered them from their diſtreſs.

7 He led them forth by the right way: that they might go to the city where they dwelt.

8 O that men would therefore praiſe the Lord for his goodneſs: and declare the wonders that he doth for the children of men!

9 For he ſatisfieth the empty ſoul: and filleth the hungry ſoul with goodneſs;

10 Such as ſit in darkneſs and in the ſhadow of death: being faſt bound in miſery and iron.

11 Becauſe they rebelled againſt the words of the Lord: and lightly regarded the counſel of the moſt Higheſt;

12 He alſo brought down their heart through heavineſs: they fell down, and there was none to help them.

13 So when they cried unto the Lord in their trouble: he delivered them out of their diſtreſs.

14 For he brought them out of darkneſs, and out of the ſhadow of death: and brake their bonds in ſunder.

15 O that men would therefore praiſe the Lord for his goodneſs: and declare the wonders that he doth for the children of men!

16 For he hath broken the gates of braſs: and ſmitten the bars of iron in ſunder.

17 Fooliſh men are plagued for their offence: and becauſe of their wickedneſs.

18 Their ſoul abhorred all manner of meat: and they were even hard at deaths door.

19 So when they cried unto the Lord in their trouble: he delivered them out of their diſtreſs.

20 He ſent his word and healed them: and they were ſaved from their deſtruction.

21 O that men would therefore praiſe the Lord for his goodneſs: and declare the wonders that he doth for the children of men!

22 That they would offer unto him the ſacrifice of thankſgiving: and tell out his works with gladneſs.

23 They that go down to the ſea in ſhips: and occupy their buſineſs in great waters,

24 Theſe men ſee the works of the Lord: and his wonders in the deep.

25 For at his word the ſtormy wind ariſeth: which lifteth up the waves thereof.

26 They are carried up to the heaven, and down again to the deep: their ſoul melteth away becauſe of the trouble.

27 They reel to and fro, and ſtagger like a drunken man: and are at their wits end.

28 So when they cry unto the Lord in their trouble: he delivereth them out of their diſtreſs.

29 For he maketh the ſtorm to ceaſe: ſo that the waves thereof are ſtill.

30 Then are they glad, becauſe they are at reſt: and ſo he bringeth them unto the haven where they would be.

31 O that men would therefore praiſe the Lord for his goodneſs: and declare the wonders that he doth for the children of men!

32 That they would exalt him alſo in the congregation of the people: and praiſe him in the ſeat of the elders!

33 Who turneth the floods into a wilderneſs: and drieth up the water-ſprings.

34 A fruitful land maketh he barren: for the wickedneſs of them that dwell therein.

35 Again he maketh the wilderneſs a ſtanding water: and water-ſprings of a dry ground.

36 And there he ſetteth the hungry: that they may build them a city to dwell in.

37 That they may ſowe their land, and plant vineyards: to yield them fruits of increaſe.

38 He bleſſeth them, ſo that they multiply

tiply exceedingly: and ſuffereth not their cattel to decreaſe.

39 And again, when they are miniſhed and brought low: through oppreſsion, through any plague or trouble;

40 Though he ſuffer them to be evil intreated through tyrants: and let them wander out of the way in the wilderneſs;

41 Yet helpeth he the poor out of miſery: and maketh him houſholds like a flock of ſheep.

42 The righteous will conſider this and rejoyce: and the mouth of all wickedneſs ſhall be ſtopped.

43 Whoſo is wiſe will ponder theſe things: and they ſhall underſtand the loving kindneſs of the Lord.

Paratum cor meum. Pſal. 108.

Evening Prayer.

O God, my heart is ready, my heart is ready: I will ſing and give praiſe with the beſt member that I have.

2 Awake, thou lute and harp: I my ſelf will awake right early.

3 I will give thanks unto thee, O Lord, among the people: I will ſing praiſes unto thee among the nations.

4 For thy mercy is greater then the heavens: and thy truth reacheth unto the clouds.

5 Set up thy ſelf, O God, above the heavens: and thy glory above all the earth.

6 That thy beloved may be delivered: let thy right hand ſave them, and hear thou me.

7 God hath ſpoken in his holineſs: I will rejoyce therefore & divide Sichem, and mete out the valley of Succoth.

8 Gilead is mine, and Manaſſes is mine: Ephraim alſo is the ſtrength of my head.

9 Juda is my lawgiver, Moab is my waſhpot: over Edom will I caſt out my ſhoe, upon Philiſtia will I triumph.

10 Who will lead me into the ſtrong city: and who will bring me into Edom?

11 Haſt not thou forſaken us, O God: and wilt not thou, O God, go forth with our hoſts?

12 O help us againſt the enemy: for vain is the help of man.

13 Through God we ſhall do great acts: and it is he that ſhall tread down our enemies.

Deus laudum. Pſal. 109.

HOld not thy tongue, O God of my praiſe: for the mouth of the ungodly, yea, the mouth of the deceitful is opened upon me.

2 And they have ſpoken againſt me with falſe tongues: they compaſſed me about alſo with words of hatred, and fought againſt me without a cauſe.

3 For the love that I had unto them, lo, they take now my contrary part: but I give my ſelf unto prayer.

4 Thus have they rewarded me evil for good: and hatred for my good will.

5 Set thou an ungodly man to be ruler over him: and let Satan ſtand at his right hand.

6 When ſentence is given upon him let him be condemned: and let his prayer be turned into ſin.

7 Let his days be few: and let another take his office.

8 Let his children be fatherleſs: and his wife a widow.

9 Let his children be vagabonds and beg their bread: let them ſeek it alſo out of deſolate places.

10 Let the extortioner conſume all that he hath: and let the ſtranger ſpoil his labor.

11 Let there be no man to pity him: nor to have compaſſion upon his fatherleſs children.

12 Let his poſterity be deſtroyed: and in the next generation let his name be clean put out.

13 Let the wickedneſs of his fathers be had in remembrance in the ſight of the Lord: and let not the ſin of his mother be done away.

14 Let them alway be before the Lord: that he may root out the memorial of them from off the earth.

15 And that becauſe his minde was not to do good: but perſecuted the poor helpleſs man, that he might ſlay him that was vexed at the heart.

16 His

16 His delight was in curſing, and it ſhall happen unto him: he loved not bleſſing, therefore ſhall it be far from him.

17 He clothed himſelf with curſing like as with a raiment: and it ſhall come into his bowels like water, and like oil into his bones.

18 Let it be unto him as the cloke that he hath upon him: and as the girdle that he is alway girded withal.

19 Let it thus happen from the Lord unto mine enemies: and to thoſe that ſpeak evil againſt my ſoul.

20 But deal thou with me, O Lord God, according unto thy name: for ſweet is thy mercy.

21 O deliver me, for I am helpleſs and poor: and my heart is wounded within me.

22 I go hence like the ſhadow that departeth: and am driven away as the graſhopper.

23 My knees are weak through faſting: my fleſh is dried up for want of fatneſs.

24 I became alſo a reproach unto them: they that looked upon me ſhaked their heads.

25 Help me, O Lord my God: O ſave me according to thy mercy.

26 And they ſhall know how that this is thy hand: and that thou Lord haſt done it.

27 Though they curſe, yet bleſs thou: and let them be confounded that riſe up againſt me, but let thy ſervant rejoyce.

28 Let mine adverſaries be clothed with ſhame: and let them cover themſelves with their own confuſion, as with a cloak.

29 As for me, I will give great thanks unto the Lord with my mouth: and praiſe him among the multitude.

30 For he ſhall ſtand at the right hand of the poor: to ſave his ſoul from unrighteous judges.

Dixit Dominus. Pſal. 110.

Morning Prayer.

THE Lord ſaid unto my Lord: Sit thou on my right hand, until I make thine enemies thy foot-ſtool.

2 The Lord ſhall ſend the rod of thy power out of Sion: be thou ruler even in the midſt among thine enemies.

3 In the day of thy power ſhall the people offer thee free-will-offerings with an holy worſhip: the dew of thy birth is of the womb of the morning.

4 The Lord ſware, and will not repent: Thou art a prieſt for ever after the order of Melchiſedech.

5 The Lord upon thy right hand: ſhall wound even kings in the day of his wrath.

6 He ſhall judge among the heathen, he ſhall fill the places with the dead bodies: and ſmite in ſunder the heads over divers countreys.

7 He ſhall drink of the brook in the way: therefore ſhall he lift up his head.

Confitebor tibi. Pſal. 111.

I Will give thanks unto the Lord with my whole heart: ſecretly among the faithful, and in the congregation.

2 The works of the Lord are great: ſought out of all them that have pleaſure therein.

3 His work is worthy to be praiſed and had in honour: and his righteouſneſs endureth for ever.

4 The merciful and gracious Lord hath ſo done his marvellous works: that they ought to be had in remembrance.

5 He hath given meat unto them that fear him: he ſhall ever be mindful of his covenant.

6 He hath ſhewed his people the power of his works: that he may give them the heritage of the heathen.

7 The works of his hands are verity and judgement: all his commandments are true.

8 They ſtand faſt for ever and ever: and are done in truth and equity.

9 He ſent redemption unto his people: he hath commanded his covenant for ever, holy and reverend is his Name.

10 The fear of the Lord is the beginning of wiſdom: a good underſtanding have all they that do thereafter, the praiſe of it endureth for ever.

Beatus

Beatus vir. Psal. 112.

BLeſſed is the man that feareth the Lord: he hath great delight in his commandments.

2 His ſeed ſhall be mighty upon earth: the generation of the faithful ſhall be bleſſed.

3 Riches and plenteouſneſs ſhall be in his houſe: and his righteouſneſs endureth for ever.

4 Unto the godly there ariſeth up light in the darkneſs: he is merciful, loving, and righteous.

5 A good man is merciful and lendeth: and will guide his words with diſcretion.

6 For he ſhall never be moved: and the righteous ſhall be had in everlaſting remembrance.

7 He will not be afraid of any evil tidings: for his heart ſtandeth faſt, and believeth in the Lord.

8 His heart is ſtabliſhed and will not ſhrink: until he ſee his deſire upon his enemies.

9 He hath diſperſed abroad and given to the poor: and his righteouſneſs remaineth for ever, his horn ſhall be exalted with honor.

10 The ungodly ſhall ſee it, and it ſhall grieve him: he ſhall gnaſh with his teeth, and conſume away, the deſire of the ungodly ſhall periſh.

Laudate pueri. Psal. 113.

PRaiſe the Lord, ye ſervants: O praiſe the name of the Lord.

2 Bleſſed be the name of the Lord: from this time forth for evermore.

3 The Lords name is praiſed: from the riſing up of the ſun, unto the going down of the ſame.

4 The Lord is high above all heathen: and his glory above the heavens.

5 Who is like unto the Lord our God, that hath his dwelling ſo high: and yet humbleth himſelf to behold the things that are in heaven and earth?

6 He taketh up the ſimple out of the duſt: and lifteth the poor out of the mire.

7 That he may ſet him with the princes: even with the princes of his people.

8 He maketh the barren woman to keep houſe: and to be a joyful mother of children.

In exitu Iſrael. Psal. 114.

WHen Iſrael came out of Egypt: and the houſe of Jacob from among the ſtrange people, *Evening Prayer.*

2 Juda was his ſanctuary: and Iſrael his dominion.

3 The ſea ſaw that and fled: Jordan was driven back.

4 The mountains skipped like rams: and the little hills like young ſheep.

5 What aileth thee, O thou ſea, that thou fleddeſt: and thou Jordan, that thou waſt driven back?

6 Ye mountains that ye skipped like rams: and ye little hills like young ſheep?

7 Tremble thou earth at the preſence of the Lord: at the preſence of the God of Jacob.

8 Who turned the hard rock into a ſtanding water: and the flint ſtone into a ſpringing-well.

Non nobis, Domine. Psal. 115.

NOt unto us, O Lord, not unto us, but unto thy name give the praiſe: for thy loving mercy, and for thy truths ſake.

2 Wherefore ſhall the heathen ſay: Where is now their God?

3 As for our God, he is in heaven: he hath done whatſoever pleaſed him.

4 Their idols are ſilver and gold: even the work of mens hands.

5 They have mouths and ſpeak not: eyes have they and ſee not.

6 They have ears and hear not: noſes have they and ſmell not.

7 They have hands and handle not, feet have they and walk not: neither ſpeak they through their throat.

8 They that make them are like unto them: and ſo are all ſuch as put their truſt in them.

9 But thou, O houſe of Iſrael, truſt thou in the Lord: he is their ſuccour and defence.

10 Ye houſe of Aaron, put your truſt in the Lord: he is their helper & defender.

11 Ye

11 Ye that fear the Lord, put your truſt in the Lord: he is their helper and defender.

12 The Lord hath been mindful of us, and he ſhall bleſs us: even he ſhall bleſs the houſe of Iſrael, he ſhall bleſs the houſe of Aaron.

13 He ſhall bleſs them that fear the Lord: both ſmall and great.

14 The Lord ſhall increaſe you more and more: you and your children.

15 Ye are the bleſſed of the Lord: who made heaven and earth.

16 All the whole heavens are the Lords: the earth hath he given to the children of men.

17 The dead praiſe not thee, O Lord: neither all they that go down into ſilence.

18 But we will praiſe the Lord: from this time forth for evermore. Praiſe the Lord.

Dilexi, quoniam. Pſal. 116.

Morning Prayer.

I Am well pleaſed: that the Lord hath heard the voice of my prayer.

2 That he hath enclined his ear unto me: therefore will I call upon him as long as I live.

3 The ſnares of death compaſſed me round about: and the pains of hell gat hold upon me.

4 I ſhall find trouble and heavineſs, and I will call upon the Name of the Lord: O Lord, I beſeech thee, deliver my ſoul.

5 Gracious is the Lord and righteous: yea, our God is merciful.

6 The Lord preſerveth the ſimple: I was in miſery, and he helped me.

7 Turn again then unto thy reſt, O my ſoul: for the Lord hath rewarded thee.

8 And why? thou haſt delivered my ſoul from death: mine eyes from tears, and my feet from falling.

9 I will walk before the Lord: in the land of the living.

10 I believed, and therefore will I ſpeak, but I was ſore troubled: I ſaid in my haſte, All men are liars.

11 What reward ſhall I give unto the Lord: for all the benefits that he hath done unto me?

12 I will receive the cup of ſalvation: and call upon the Name of the Lord.

13 I will pay my vows now in the preſence of all his people: right dear in the ſight of the Lord is the death of his ſaints.

14 Behold, O Lord, how that I am thy ſervant: I am thy ſervant, and the ſon of thine handmaid, thou haſt broken my bonds in ſunder.

15 I will offer to thee the ſacrifice of thankſgiving: and will call upon the name of the Lord.

16 I will pay my vows unto the Lord, in the ſight of all his people: in the courts of the Lords houſe, even in the midſt of thee, O Jeruſalem. Praiſe the Lord.

Laudate Dominum. Pſal. 117.

O Praiſe the Lord, all ye heathen: praiſe him, all ye nations.

2 For his merciful kindneſs is ever more and more towards us: and the truth of the Lord endureth for ever. Praiſe the Lord.

Confitemini Domino. Pſal. 118.

O Give thanks unto the Lord, for he is gracious: becauſe his mercy endureth for ever.

2 Let Iſrael now confeſs that he is gracious: and that his mercy endureth for ever.

3 Let the houſe of Aaron now confeſs: that his mercy endureth for ever.

4 Yea, let them now that fear the Lord, confeſs: that his mercy endureth for ever.

5 I called upon the Lord in trouble: and the Lord heard me at large.

6 The Lord in on my ſide: I will not fear what man doth unto me.

7 The Lord taketh my part with them that help me: therefore ſhall I ſee my deſire upon mine enemies.

8 It is better to truſt in the Lord: then to put any confidence in man.

9 It is better to truſt in the Lord: then to put any confidence in princes.

10 All nations compaſſed me round about:

about: but in the Name of the Lord will I deſtroy them.

11 They kept me in on every ſide, they kept me in, I ſay, on every ſide: but in the Name of the Lord will I deſtroy them.

12 They came about me like bees, and are extinct even as the fire among the thorns: for in the Name of the Lord I will deſtroy them.

13 Thou haſt thruſt ſore at me, that I might fall: but the Lord was my help.

14 The Lord is my ſtrength and my ſong: and is become my ſalvation.

15 The voice of joy and health is in the dwellings of the righteous: the right hand of the Lord bringeth mighty things to paſs.

16 The right hand of the Lord hath the preeminence: the right hand of the Lord bringeth mighty things to paſs.

17 I ſhall not die, but live: and declare the works of the Lord.

18 The Lord hath chaſtened and corrected me: but he hath not given me over unto death.

19 Open me the gates of righteouſneſs: that I may go into them, and give thanks unto the Lord.

20 This is the gate of the Lord: the righteous ſhall enter into it.

21 I will thank thee, for thou haſt heard me: and art become my ſalvation.

22 The ſame ſtone which the builders refuſed: is become the head-ſtone in the corner.

23 This is the Lords doing: and it is marvellous in our eyes.

24 This is the day which the Lord hath made: we will rejoyce and be glad in it.

25 Help me now, O Lord: O Lord, ſend us now proſperity.

26 Bleſſed be he that cometh in the name of the Lord: we have wiſhed you good luck, ye that are of the houſe of the Lord.

27 God is the Lord which hath ſhewed us light: binde the ſacrifice with cords, yea, even unto the horns of the altar.

28 Thou art my God, and I will thank thee: thou art my God, and I will praiſe thee.

29 O give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

Beati immaculati. Pſal. 119.

BLeſſed are thoſe that are undefiled in the way: and walk in the law of the Lord. *Evening Prayer.*

2 Bleſſed are they that keep his teſtimonies: and ſeek him with their whole heart.

3 For they who do no wickedneſs: walk in his ways.

4 Thou haſt charged: that we ſhall diligently keep thy commandments.

5 O that my ways were made ſo direct: that I might keep thy ſtatutes.

6 So ſhall I not be confounded: while I have reſpect unto all thy commandments.

7 I will thank thee with an unfeigned heart: when I ſhall have learned the judgements of thy righteouſneſs.

8 I will keep thy ceremonies: O forſake me not utterly.

In quo corriget.

WHerewithal ſhall a young man cleanſe his way: even by ruling himſelf after thy word.

2 With my whole heart have I ſought thee: O let me not go wrong out of thy commandments.

3 Thy words have I hid within my heart: that I ſhould not ſin againſt thee.

4 Bleſſed art thou, O Lord: O teach me thy ſtatutes.

5 With my lips have I been telling: of all the judgements of thy mouth.

6 I have had as great delight in the way of thy teſtimonies: as in all manner of riches.

7 I will talk of thy commandments: and have reſpect unto thy ways.

8 My delight ſhall be in thy ſtatutes: and I will not forget thy word.

Retribue ſervo tuo.

ODo well unto thy ſervant: that I may live, and keep thy word.

2 Open thou mine eyes: that I may ſee the wondrous things of thy law.

3 I am a ſtranger upon earth: O hide not thy commandments from me.

4 My

4 My ſoul breaketh out for the very fervent deſire: that it hath alway unto thy judgements.

5 Thou haſt rebuked the proud: and curſed are they that do erre from thy commandments.

6 O turn from me ſhame and rebuke: for I have kept thy teſtimonies.

7 Princes alſo did ſit and ſpeak againſt me: but thy ſervant is occupied in thy ſtatutes.

8 For thy teſtimonies are my delight: and my counſellors.

Adhæſit pavimento.

MY ſoul cleaveth to the duſt: O quicken thou me according to thy word.

2 I have knowledged my ways, and thou heardeſt me: O teach me thy ſtatutes.

3 Make me to underſtand the way of thy commandments: and ſo ſhall I talk of thy wondrous works.

4 My ſoul melteth away for very heavineſs: comfort thou me according unto thy word.

5 Take from me the way of lying: and cauſe thou me to make much of thy law.

6 I have choſen the way of truth: & thy judgements have I laid before me.

7 I have ſtuck unto thy teſtimonies: O Lord, confound me not.

8 I will run the way of thy commandments: when thou haſt ſet my heart at liberty.

Legem pone.

Morning Prayer.

TEach me, O Lord, the way of thy ſtatutes: and I ſhall keep it unto the end.

2 Give me underſtanding, and I ſhall keep thy law: yea, I ſhall keep it with my whole heart.

3 Make me to go in the path of thy commandments: for therein is my deſire.

4 Incline my heart unto thy teſtimonies: and not to covetouſneſs.

5 O turn away mine eyes, leſt they behold vanity: and quicken thou me in thy way.

6 O eſtabliſh thy word in thy ſervant: that I may fear thee.

7 Take away the rebuke that I am afraid of: for thy judgements are good.

8 Behold, my delight is in thy commandments: O quicken me in thy righteouſneſs.

Et veniat ſuper me.

LEt thy loving mercy come alſo unto me, O Lord: even thy ſalvation, according unto thy word.

2 So ſhall I make anſwer unto my blaſphemers: for my truſt is in thy word.

3 O take not the word of thy truth utterly out of my mouth: for my hope is in thy judgements.

4 So ſhall I alway keep thy law: yea, for ever and ever.

5 And I will walk at liberty: for I ſeek thy commandments.

6 I will ſpeak of thy teſtimonies alſo, even before kings: and will not be aſhamed.

7 And my delight ſhall be in thy commandments: which I have loved.

8 My hands alſo will I lift up unto thy commandments, which I have loved: and my ſtudy ſhall be in thy ſtatutes.

Memor eſto ſervi tui.

O Think upon thy ſervant, as concerning thy word: wherein thou haſt cauſed me to put my truſt.

2 The ſame is my comfort in my trouble: for thy word hath quickned me.

3 The proud have had me exceedingly in deriſion: yet have I not ſhrinked from thy law.

4 For I remembred thine everlaſting judgements, O Lord: and received comfort.

5 I am horribly afraid: for the ungodly that forſake thy law.

6 Thy ſtatutes have been my ſongs: in the houſe of my pilgrimage.

7 I have thought upon thy Name, O Lord, in the night-ſeaſon: and have kept thy law.

8 This I had: becauſe I kept thy commandments.

Portio mea, Domine.

THou art my portion, O Lord: I have promiſed to keep thy law.

2 I made my humble petition in thy preſence with my whole heart: O be merciful

merciful unto me according to thy word.

3 I called mine own ways to remembrance: and turned my feet unto thy teſtimonies.

4 I made haſte, and prolonged not the time: to keep thy commandments.

5 The congregations of the ungodly have robbed me: but I have not forgotten thy law.

6 At midnight I will riſe to give thanks unto thee: becauſe of thy righteous judgements.

7 I am a companion of all them that fear thee: and keep thy commandments.

8 The earth, O Lord, is full of thy mercy: O teach me thy ſtatutes.

Bonitatem feciſti.

O Lord, thou haſt dealt graciouſly with thy ſervant: according unto thy word.

2 O learn me true underſtanding and knowledge: for I have believed thy commandments.

3 Before I was troubled I went wrong: but now have I kept thy word.

4 Thou art good and gracious: O teach me thy ſtatutes.

5 The proud have imagined a lie againſt me: but I will keep thy commandments with my whole heart.

6 Their heart is as fat as brawn: but my delight hath been in thy law.

7 It is good for me that I have been in trouble: that I may learn thy ſtatutes.

8 The law of thy mouth is dearer unto me: than thouſands of gold and ſilver.

Manus tuæ fecerunt me.

Evening Prayer. THy hands have made me and faſhioned me: O give me underſtanding, that I may learn thy commandments.

2 They that fear thee will be glad when they ſee me: becauſe I have put my truſt in thy word.

3 I know, O Lord, that thy judgements are right: and that thou of very faithfulneſs haſt cauſed me to be troubled.

4 O let thy merciful kindneſs be my comfort: according to thy word unto thy ſervant.

5 O let thy loving mercies come unto me, that I may live: for thy law is my delight.

6 Let the proud be confounded, for they go wickedly about to deſtroy me: but I will be occupied in thy commandments.

7 Let ſuch as fear thee, and have known thy teſtimonies: be turned unto me.

8 O let my heart be ſound in thy ſtatutes: that I be not aſhamed.

Defecit anima mea.

MY ſoul hath longed for thy ſalvation: and I have a good hope becauſe of thy word.

2 Mine eyes long ſore for thy word: ſaying, O when wilt thou comfort me?

3 For I am become like a bottle in the ſmoke: yet do I not forget thy ſtatutes.

4 How many are the days of thy ſervant: when wilt thou be avenged of them that perſecute me?

5 The proud have digged pits for me: which are not after thy law.

6 All thy commandments are true: they perſecute me falſly, O be thou my help.

7 They had almoſt made an end of me upon earth: but I forſook not thy commandments.

8 O quicken me after thy loving kindneſs: and ſo ſhall I keep the teſtimonies of thy mouth.

In æternum, Domine.

O Lord, thy word: endureth for ever in heaven.

2 Thy truth alſo remaineth from one generation to another: thou haſt laid the foundation of the earth, and it abideth.

3 They continue this day according to thine ordinance: for all things ſerve thee.

4 If my delight had not been in thy law: I ſhould have periſhed in my trouble.

5 I will never forget thy commandments: for with them thou haſt quickned me.

6 I am thine, O ſave me: for I have ſought thy commandments.

7 The ungodly laid wait for me, to deſtroy

deſtroy me: but I will conſider thy teſtimonies.

8 I ſee that all things come to an end: but thy commandment is exceeding broad.

Quomodo dilexi!

LOrd, what love have I unto thy law: all the day long is my ſtudy in it.

2 Thou through thy commandments haſt made me wiſer than mine enemies: for they are ever with me.

3 I have more underſtanding than my teachers: for thy teſtimonies are my ſtudy.

4 I am wiſer than the aged: becauſe I keep thy commandments.

5 I have refrained my feet from every evil way: that I may keep thy word.

6 I have not ſhrunk from thy judgements: for thou teacheſt me.

7 O how ſweet are thy words unto my throat: yea ſweeter than honey unto my mouth.

8 Through thy commandments I get underſtanding: therefore I hate all evil ways.

Lucerna pedibus meis.

Morning Prayer.

THy word is a lantern unto my feet: and a light unto my paths.

2 I have ſworn, and am ſtedfaſtly purpoſed: to keep thy righteous judgements.

3 I am troubled above meaſure: quicken me, O Lord, according to thy word.

4 Let the free-will offerings of my mouth pleaſe thee, O Lord: and teach me thy judgements.

5 My ſoul is alway in my hand: yet do I not forget thy law.

6 The ungodly have laid a ſnare for me: but yet I ſwerved not from thy commandments.

7 Thy teſtimonies have I claimed as mine heritage for ever: and why? they are the very joy of my heart.

8 I have applied my heart to fulfil thy ſtatutes alway: even unto the end.

Iniquos odio habui.

I Hate them that imagin evil things: but thy law do I love.

2 Thou art my defence and ſhield: and my truſt is in thy word.

3 Away from me, ye wicked: I will keep the commandments of my God.

4 O ſtabliſh me according to thy word, that I may live: and let me not be diſappointed of my hope.

5 Hold thou me up, and I ſhall be ſafe: yea, my delight ſhall be ever in thy ſtatutes.

6 Thou haſt troden down all them that depart from thy ſtatutes: for they imagine but deceit.

7 Thou putteſt away all the ungodly of the earth like droſs: therefore I love thy teſtimonies.

8 My fleſh trembleth for fear of thee: and I am afraid of thy judgements.

Feci judicium.

I Deal with the thing that is lawful and right: O give me not over unto mine oppreſſours.

2 Make thou thy ſervant to delight in that which is good: that the proud do me no wrong.

3 Mine eyes are waſted away with looking for thy health: and for the word of thy righteouſneſs.

4 O deal with thy ſervant according unto thy loving mercy: and teach me thy ſtatutes.

5 I am thy ſervant, O grant me underſtanding: that I may know thy teſtimonies.

6 It is time for thee, Lord, to lay to thine hand: for they have deſtroyed thy law.

7 For I love thy commandments: above gold and precious ſtone.

8 Therefore hold I ſtrait all thy commandments: and all falſe ways I utterly abhor.

Mirabilia.

THy teſtimonies are wonderful: therefore doth my ſoul keep them.

2 When thy word goeth forth: it giveth light and underſtanding unto the ſimple.

3 I opened my mouth and drew in my breath: for my delight was in thy commandments.

4 O look thou upon me and be merciful

ciful unto me: as thou uſeſt to do unto thoſe that love thy Name.

5 Order my ſteps in thy word: and ſo ſhall no wickedneſs have dominion over me.

6 O deliver me from the wrongful dealings of men: and ſo ſhall I keep thy commandments.

7 Shew the light of thy countenance upon thy ſervant: and teach me thy ſtatutes.

8 Mine eyes guſh out with water: becauſe men keep not thy law.

Juſtus es, Domine.

RIghteous art thou, O Lord: and true is thy judgement.

2 The teſtimonies that thou haſt commanded: are exceeding righteous and true.

3 My zeal hath even conſumed me: becauſe mine enemies have forgotten thy words.

4 Thy word is tried to the uttermoſt: and thy ſervant loveth it.

5 I am ſmall, and of no reputation: yet do I not forget thy commandments.

6 Thy righteouſneſs is an everlaſting righteouſneſs: and thy law is the truth.

7 Trouble and heavineſs have taken hold upon me: yet is my delight in thy commandments.

8 The righteouſneſs of thy teſtimonies is everlaſting: O grant me underſtanding, and I ſhall live.

Clamavi in toto corde meo.

Evening Prayer.

ICall with my whole heart: hear me, O Lord, I will keep thy ſtatutes.

2 Yea, even unto thee do I call: help me, and I ſhall keep thy teſtimonies.

3 Early in the morning do I cry unto thee: for in thy word is my truſt.

4 Mine eyes prevent the night-watches: that I might be occupied in thy words.

5 Hear my voice, O Lord, according unto thy loving kindneſs: quicken me according as thou art wont.

6 They draw nigh that of malice perſecue me: and are far from thy law.

7 Be thou nigh at hand, O Lord: for all thy commandments are true.

8 As concerning thy teſtimonies, I have known long ſince: that thou haſt grounded them for ever.

Vide humilitatem.

OConſider mine adverſity, and deliver me: for I do not forget thy law.

2 Avenge thou my cauſe, and deliver me: quicken me according to thy word.

3 Health is far from the ungodly: for they regard not thy ſtatutes.

4 Great is thy mercy, O Lord: quicken me as thou art wont.

5 Many there are that trouble me, and perſecute me: yet do I not ſwerve from thy teſtimonies.

6 It grieveth me when I ſee the tranſgreſſors: becauſe they keep not thy law.

7 Conſider, O Lord, how I love thy commandments: O quicken me according to thy loving kindneſs.

8 Thy word is true from everlaſting: all the judgements of thy righteouſneſs endure for evermore.

Principes perſecuti ſunt.

PRinces have perſecuted me without a cauſe: but my heart ſtandeth in awe of thy word.

2 I am as glad of thy word: as one that findeth great ſpoils.

3 As for lies, I hate and abhor them: but thy law do I love.

4 Seven times a day do I praiſe thee: becauſe of thy righteous judgements.

5 Great is the peace that they have who love thy law: and they are not offended at it.

6 Lord, I have looked for thy ſaving health: and done after thy commandments.

7 My ſoul hath kept thy teſtimonies: and loved them exceedingly.

8 I have kept thy commandments and teſtimonies: for all my ways are before thee.

Appropinquet deprecatio.

LEt my complaint come before thee, O Lord: give me underſtanding according to thy word.

2 Let

2 Let my ſupplication come before thee: deliver me according to thy word.

3 My lips ſhall ſpeak of thy praiſe: when thou haſt taught me thy ſtatutes.

4 Yea, my tongue ſhall ſing of thy word: for all thy commandments are righteous.

5 Let thine hand help me: for I have choſen thy commandments.

6 I have longed for thy ſaving health, O Lord: and in thy law is my delight.

7 O let my ſoul live, and it ſhall praiſe thee: and thy judgements ſhall help me.

8 I have gone aſtray like a ſheep that is loſt: O ſeek thy ſervant, for I do not forget thy commandments.

Ad Dominum. Pſal. 120.

Morning Prayer.

WHen I was in trouble, I called upon the Lord: and he heard me.

2 Deliver my ſoul, O Lord, from lying lips: and from a deceitful tongue.

3 VVhat reward ſhall be given or done unto thee, thou falſe tongue: even mighty and ſharp arrows, with hot burning coals.

4 Wo is me, that I am conſtrained to dwell with Meſech: and to have my habitation among the tents of Kedar.

5 My ſoul hath long dwelt among them: that are enemies unto peace.

6 I labour for peace, but when I ſpeak unto them thereof: they make them ready to battel.

Levavi oculos. Pſal. 121.

I Will lift up mine eyes unto the hills: from whence cometh my help.

2 My help cometh even from the Lord: who hath made heaven and earth.

3 He will not ſuffer thy foot to be moved: and he that keepeth thee will not ſleep.

4 Behold, he that keepeth Iſrael: ſhall neither ſlumber nor ſleep.

5 The Lord himſelf is thy keeper: the Lord is thy defence upon thy right hand.

6 So that the ſun ſhall not burn thee by day: neither the moon by night.

7 The Lord ſhall preſerve thee from all evil: yea, it is even he that ſhall keep thy ſoul.

8 The Lord ſhall preſerve thy going out and thy coming in: from this time forth for evermore.

Lætatus ſum. Pſal. 122.

I Was glad when they ſaid unto me: We will go into the houſe of the Lord.

2 Our feet ſhall ſtand in thy gates: O Jeruſalem.

3 Jeruſalem is built as a city: that is at unity in it ſelf.

4 For thither the tribes go up, even the tribes of the Lord: to teſtifie unto Iſrael, to give thanks unto the Name of the Lord.

5 For there is the ſeat of judgement: even the ſeat of the houſe of David.

6 O pray for the peace of Jeruſalem: they ſhall proſper that love thee.

7 Peace be within thy walls: and plenteouſneſs within thy palaces.

8 For my brethren and companions ſakes: I will wiſh thee proſperity.

9 Yea, becauſe of the houſe of the Lord our God: I will ſeek to do thee good.

Ad te levavi oculos meos. Pſal. 123.

UNto thee lift I up mine eyes: O thou that dwelleſt in the heavens.

2 Behold, even as the eyes of ſervants look unto the hand of their maſters, and as the eyes of a maiden unto the hand of her miſtreſs: even ſo our eyes wait upon the Lord our God, until he have mercy upon us.

3 Have mercy upon us, O Lord, have mercy upon us: for we are utterly deſpiſed.

4 Our ſoul is filled with the ſcornful reproof of the wealthy: and with the deſpitefulneſs of the proud.

Niſi quia Dominus. Pſal. 124.

IF the Lord himſelf had not been on our ſide now may Iſrael ſay: if the Lord himſelf had not been on our ſide, when men roſe up againſt us;

2 They had ſwallowed us up quick: when they were ſo wrathfully diſpleaſed at us.

3 Yea, the waters had drowned us: and the ſtream had gone over our ſoul.

4 The deep waters of the proud: had gone even over our ſoul.

5 But praiſed be the Lord: who hath not given us over for a prey unto their teeth.

6 Our ſoul is eſcaped even as a bird out of the ſnare of the fowler: the ſnare is broken, and we are delivered.

7 Our help ſtandeth in the name of the Lord: who hath made heaven and earth.

Qui confidunt. Pſal. 125.

THey that put their truſt in the Lord, ſhall be even as the mount Sion: which may not be removed, but ſtandeth faſt for ever.

2 The hills ſtand about Jeruſalem: even ſo ſtandeth the Lord round about his people, from this time forth for evermore.

3 For the rod of the ungodly cometh not into the lot of the righteous: leſt the righteous put their hand unto wickedneſs.

4 Do well, O Lord: unto thoſe that are good and true of heart.

5 As for ſuch as turn back unto their own wickedneſs: the Lord ſhall lead them forth with the evil doers, but peace ſhall be upon Iſrael.

In convertendo. Pſal. 126.

Evening Prayer.

WHen the Lord turned again the captivity of Sion: then were we like unto them that dream.

2 Then was our mouth filled with laughter: and our tongue with joy.

3 Then ſaid they among the heathen: The Lord hath done great things for them.

4 Yea, the Lord hath done great things for us already: whereof we rejoyce.

5 Turn our captivity, O Lord: as the rivers in the ſouth.

6 They that ſowe in tears: ſhall reap in joy.

7 He that now goeth on his way weeping, and beareth forth good ſeed: ſhall doubtleſs come again with joy, and bring his ſheaves with him.

Niſi Dominus. Pſal. 127.

EXcept the Lord build the houſe: their labour is but loſt that build it.

2 Except the Lord keep the city: the watchman waketh but in vain.

3 It is but loſt labour that ye haſte to riſe up early, and ſo late take reſt, and eat the bread of carefulneſs: for ſo he giveth his beloved ſleep.

4 Lo, children, and the fruit of the womb: are an heritage and gift that cometh of the Lord.

5 Like as the arrows in the hand of the giant: even ſo are the young children.

6 Happy is the man that hath his quiver full of them: they ſhall not be aſhamed when they ſpeak with their enemies in the gate.

Beati omnes. Pſal. 128.

BLeſſed are all they that fear the Lord: and walk in his ways.

2 For thou ſhalt eat the labours of thine hands: O well is thee, and happy ſhalt thou be.

3 Thy wife ſhall be as the fruitful vine: upon the walls of thine houſe.

4 Thy children like the olive-branches: round about thy table.

5 Lo, thus ſhall the man be bleſſed: that feareth the Lord.

6 The Lord from out of Sion ſhall ſo bleſs thee: that thou ſhalt ſee Jeruſalem in proſperity all thy life long.

7 Yea, that thou ſhalt ſee thy childrens children: and peace upon Iſrael.

Sæpe expugnaverunt. Pſal. 129.

MAny a time have they fought againſt me from my youth up: may Iſrael now ſay.

2 Yea, many a time have they vexed me from my youth up: but they have not prevailed againſt me.

3 The plowers plowed upon my back: and made long furrows.

4 But the righteous Lord: hath hewen the ſnares of the ungodly in pieces.

5 Let them be confounded and turned

ed backward: as many as have evil will at Sion.

6 Let them be even as the graſs growing upon the houſe tops: which withereth afore it be plucked up.

7 Whereof the mower filleth not his hand: neither he that bindeth up the ſheaves, his boſom.

8 So that they who go by, ſay not ſo much as, The Lord proſper you: we wiſh you good luck in the name of the Lord.

De profundis. Pſal. 130.

OUt of the deep have I called unto thee, O Lord: Lord hear my voice.

2 O let thine ears conſider well: the voice of my complaint.

3 If thou, Lord, wilt be extream to mark what is done amiſs: O Lord, who may abide it?

4 For there is mercy with thee: therefore ſhalt thou be feared.

5 I look for the Lord, my ſoul doth wait for him: in his word is my truſt.

6 My ſoul fleeth unto the Lord: before the morning watch, I ſay, before the morning watch.

7 O Iſrael, truſt in the Lord, for with the Lord there is mercy: and with him is plenteous redemption.

8 And he ſhall redeem Iſrael: from all his ſins.

Domine, non eſt. Pſal. 131.

LOrd, I am not high-minded: I have no proud looks.

2 I do not exerciſe my ſelf in great matters: which are too high for me.

3 But I refrain my ſoul, and keep it low, like as a child that is weaned from his mother: yea, my ſoul is even as a weaned child.

4 O Iſrael, truſt in the Lord: from this time forth for evermore.

Memento, Domine. Pſal. 132.

Morning Prayer.

LOrd, remember David: and all his trouble.

2 How he ſware unto the Lord: and vowed a vow unto the Almighty God of Jacob:

3 I will not come within the tabernacle of mine houſe: nor climb up into my bed;

4 I will not ſuffer mine eyes to ſleep, nor mine eye-lids to ſlumber: neither the temples of my head to take any reſt,

5 Until I find out a place for the temple of the Lord: an habitation for the mighty God of Jacob.

6 Lo, we heard of the ſame at Ephrata: and found it in the wood.

7 We will go into his tabernacle: and fall low on our knees before his foot-ſtool.

8 Ariſe, O Lord, into thy reſting place: thou, and the ark of thy ſtrength.

9 Let thy Prieſts be clothed with righteouſneſs: and let thy ſaints ſing with joyfulneſs.

10 For thy ſervant Davids ſake: turn not away the preſence of thy anointed.

11 The Lord hath made a faithful oath unto David: and he ſhall not ſhrink from it;

12 Of the fruit of thy body: ſhall I ſet upon thy ſeat.

13 If thy children will keep my covenant, and my teſtimonies that I ſhall learn them: their children alſo ſhall ſit upon thy ſeat for evermore.

14 For the Lord hath choſen Sion to be an habitation for himſelf: he hath longed for her.

15 This ſhall be my reſt for ever: here will I dwell, for I have a delight therein.

16 I will bleſs her victuals with increaſe: and will ſatisfie her poor with bread.

17 I will deck her prieſts with health: and her ſaints ſhall rejoyce and ſing.

18 There ſhall I make the horn of David to flouriſh: I have ordained a lantern for mine Anointed.

19 As for his enemies, I ſhall cloath them with ſhame: but upon himſelf ſhall his crown flouriſh.

Ecce, quam bonum. Pſal. 133.

BEhold, how good and joyful a thing it is: brethren to dwell together in unity.

2 It is like the precious ointment upon the head, that ran down unto the beard: even unto Aarons beard, and

went down to the skirts of his clothing.

3 Like as the dew of Hermon: which fell upon the hill of Sion.

4 For there the Lord promiſed his bleſſing: and life for evermore.

Ecce nunc. Pſal. 134.

BEhold now praiſe the Lord: all ye ſervants of the Lord.

2 Ye that by night ſtand in the houſe of the Lord: even in the courts of the houſe of our God.

3 Lift up your hands in the ſanctuary: and praiſe the Lord.

4 The Lord that made heaven and earth: give thee bleſſing out of Sion.

Laudate nomen. Pſal. 135.

OPraiſe the Lord, laud ye the name of the Lord: praiſe it, O ye ſervants of the Lord.

2 Ye that ſtand in the houſe of the Lord: in the courts of the houſe of our God.

3 O praiſe the Lord, for the Lord is gracious: O ſing praiſes unto his name, for it is lovely.

4 For why? the Lord hath choſen Jacob unto himſelf: and Iſrael for his own poſſeſſion.

5 For I know that the Lord is great: and that our Lord is above all gods.

6 Whatſoever the Lord pleaſed, that did he in heaven and in earth: and in the ſea, and in all deep places.

7 He bringeth forth the clouds from the ends of the world: and ſendeth forth lightnings with the rain, bringing the winds out of his treaſures.

8 He ſmote the firſt-born of Egypt: both of man and beaſt.

9 He hath ſent tokens and wonders into the midſt of thee, O thou land of Egypt: upon Pharaoh and all his ſervants.

10 He ſmote divers nations: and ſlew mighty kings.

11 Sehon king of the Amorites, and Og the king of Baſan: and all the kingdoms of Canaan.

12 And gave their land to be a heritage: even an heritage unto Iſrael his people.

13 Thy name, O Lord, endureth for ever: ſo doth thy memorial, O Lord, from one generation to another.

14 For the Lord will avenge his people: and be gracious unto his ſervants.

15 As for the images of the heathen, they are but ſilver and gold: the work of mens hands.

16 They have mouths, and ſpeak not: eyes have they, but they ſee not.

17 They have ears, and yet they hear not: neither is there any breath in their mouths.

18 They that make them are like unto them: and ſo are all they that put their truſt in them.

19 Praiſe the Lord, ye houſe of Iſrael: praiſe the Lord, ye houſe of Aaron.

20 Praiſe the Lord, ye houſe of Levi: ye that fear the Lord, praiſe the Lord.

21 Praiſed be the Lord out of Sion: who dwelleth at Jeruſalem.

Confitemini. Pſal. 136.

OGive thanks unto the Lord, for he is gracious: and his mercy endureth for ever. *Even Prayer.*

2 O give thanks unto the God of all gods: for his mercy endureth for ever.

3 O thank the Lord of all lords: for his mercy endureth for ever.

4 Who only doth great wonders: for his mercy endureth for ever.

5 Who by his excellent wiſdom made the heavens: for his mercy endureth for ever.

6 VVho laid out the earth above the waters: for his mercy endureth for ever.

7 Who hath made great lights: for his mercy endureth for ever.

8 The ſun to rule the day: for his mercy endureth for ever.

9 The moon and the ſtars to govern the night: for his mercy endureth for ever.

10 VVho ſmote Egypt with their firſt-born: for his mercy endureth for ever.

11 And brought out Iſrael from among them: for his mercy endureth for ever.

12 VVith a mighty hand and ſtretched-out arm: for his mercy endureth for ever.

13 VVho

13 Who divided the red ſea in two parts; for his mercy endureth for ever;

14 And made Iſrael to go through the midſt of it: for his mercy endureth for ever.

15 But as for Pharaoh and his hoſt, he overthrew them in the red ſea: for his mercy endureth for ever.

16 Who led his people through the wilderneſs: for his mercy endureth for ever.

17 Who ſmote great kings: for his mercy endureth for ever:

18 Yea, and ſlew mighty kings: for his mercy endureth for ever.

19 Sehon king of the Amorites: for his mercy endureth for ever.

20 And Og the king of Baſan: for his mercy endureth for ever.

21 And gave away their land for an heritage: for his mercy endureth for ever;

22 Even for an heritage unto Iſrael his ſervant: for his mercy endureth for ever.

23 VVho remembred us when we were in trouble: for his mercy endureth for ever.

24 And hath delivered us from our enemies: for his mercy endureth for ever.

25 Who giveth food to all fleſh: for his mercy endureth for ever.

26 O give thanks unto the God of heaven: for his mercy endureth for ever.

27 O give thanks unto the Lord of lords: for his mercy endureth for ever.

Super flumina. Pſal. 137.

BY the waters of Babylon we ſate down and wept: when we remembred thee, O Sion.

2 As for our harps we hanged them up: upon the trees that are therein.

3 For they that led us away captive, required of us then a ſong and melody in our heavineſs: ſing us one of the ſongs of Sion.

4 How ſhall we ſing the Lords ſong: in a ſtrange land?

5 If I forget thee, O Jeruſalem: let my right hand forget her cunning.

6 If I do not remember thee, let my tongue cleave to the roof of my mouth: yea, if I prefer not Jeruſalem in my mirth.

7 Remember the children of Edom, O Lord, in the day of Jeruſalem: how they ſaid, Down with it, down with it, even to the ground.

8 O daughter of Babylon, waſted with miſery: yea, happy ſhall he be that rewardeth thee as thou haſt ſerved us.

9 Bleſſed ſhall he be, that taketh thy children: and throweth them againſt the ſtones.

Confitebor tibi. Pſal. 138.

I VVill give thanks unto thee, O Lord, with my whole heart: even before the gods will I ſing praiſe unto thee.

2 I will worſhip toward thy holy temple, and praiſe thy Name, becauſe of thy loving kindneſs and truth: for thou haſt magnified thy Name, and thy word above all things.

3 VVhen I called upon thee, thou heardeſt me: and enduedſt my ſoul with much ſtrength.

4 All the kings of the earth ſhall praiſe thee, O Lord: for they have heard the words of thy mouth.

5 Yea, they ſhall ſing in the wayes of the Lord: that great is the glory of the Lord.

6 For though the Lord be high, yet hath he reſpect unto the lowly: as for the proud, he beholdeth them afar off.

7 Though I walk in the midſt of trouble, yet ſhalt thou refreſh me: thou ſhalt ſtretch forth thy hand upon the furiouſneſs of mine enemies, and thy right hand ſhall ſave me.

8 The Lord ſhall make good his loving kindneſs toward me: yea thy mercy, O Lord, endureth for ever, deſpiſe not then the works of thine own hands.

Domine probaſti. Pſal. 139.

O Lord, thou haſt ſearched me out, and known me: thou knoweſt my down-ſitting, and mine up-riſing, thou underſtandeſt my thoughts long before. *Morning Prayer.*

2 Thou art about my path, and a-

bout my bed: and ſpyeſt out all my wayes.

3 For lo, there is not a word in my tongue: but thou, O Lord, knoweſt it altogether.

4 Thou haſt faſhioned me behind and before: and laid thine hand upon me.

5 Such knowledge is too wonderfull and excellent for me: I cannot attain unto it.

6 VVhither ſhall I go then from thy Spirit: or whither ſhall I go then from thy preſence?

7 If I climb up into heaven, thou art there: if I go down to hell, thou art there alſo.

8 If I take the wings of the morning: and remain in the uttermoſt parts of the ſea;

9 Even there alſo ſhall thy hand lead me: and thy right hand ſhall hold me.

10 If I ſay, Peradventure the darkneſs ſhall cover me: then ſhall my night be turned to day.

11 Yea, the darkneſs is no darkneſs with thee, but the night is as clear as the day: the darkneſs and light to thee are both alike.

12 For my reins are thine: thou haſt covered me in my mothers womb.

13 I will give thanks unto thee, for I am fearfully and wonderfully made: marvellous are thy works, and that my ſoul knoweth right well.

14 My bones are not hid from thee: though I be made ſecretly, and faſhioned beneath in the earth.

15 Thine eyes did ſee my ſubſtance, yet being unperfect: and in thy book were all my members written;

16 VVhich day by day were faſhioned: when as yet there was none of them.

17 How dear are thy counſels unto me, O God: O how great is the ſum of them!

18 If I tell them, they are moe in number than the ſand: when I wake up, I am preſent with thee.

19 VVilt thou not ſlay the wicked, O God: depart from me ye bloud-thirſty men.

20 For they ſpeak unrighteouſly againſt thee: and thine enemies take thy Name in vain.

21 Do not I hate them, O Lord, that hate thee: and am not I grieved with thoſe that riſe up againſt thee?

22 Yea, I hate them right ſore: even as though they were mine enemies.

23 Try me, O God, and ſeek the ground of my heart: prove me and examine my thoughts.

24 Look well if there be any way of wickedneſs in me: and lead me in the way everlaſting.

Eripe me Domine. Pſal. 140.

DEliver me, O Lord, from the evil man: and preſerve me from the wicked man.

2 Who imagine miſchief in their hearts: and ſtir up ſtrife all the day long.

3 They have ſharpned their tongues like a ſerpent: adders poiſon is under their lips.

4 Keep me, O Lord, from the hands of the ungodly: preſerve me from the wicked men, who are purpoſed to overthrow my goings.

5 The proud have laid a ſnare for me, and ſpread a net abroad with cords: yea, and ſet traps in my way.

6 I ſaid unto the Lord, Thou art my God: hear the voice of my prayers, O Lord.

7 O Lord God, thou ſtrength of my health: thou haſt covered my head in the day of battel.

8 Let not the ungodly have his deſire, O Lord: let not his miſchievous imagination proſper, leſt they be too proud.

9 Let the miſchief of their own lips fall upon the head of them: that compaſs me about.

10 Let hot burning coals fall upon them: let them be caſt into the fire, and into the pit, that they never riſe up again.

11 A man full of words ſhall not proſper upon the earth: evil ſhall hunt

Evening Prayer.

hunt the wicked perſon to overthrow him.

12 Sure I am, that the Lord will avenge the poor: and maintain the cauſe of the helpleſs.

13 The righteous alſo ſhall give thanks unto thy Name: and the juſt ſhall continue in thy ſight.

Domine, clamavi. Pſal. 141.

LOrd, I call upon thee, haſte thee unto me: and conſider my voice, when I cry unto thee.

2 Let my prayer be ſet forth in thy ſight, as the incenſe: and let the lifting up of my hands be an evening ſacrifice.

3 Set a watch, O Lord, before my mouth: and keep the door of my lips.

4 O let not mine heart be inclined to any evil thing: let me not be occupied in ungodly works, with the men that work wickedneſs, leſt I eat of ſuch things as pleaſe them.

5 Let the righteous rather ſmite me friendly: and reprove me.

6 But let not their precious balms break my head: yea, I will pray yet againſt their wickedneſs.

7 Let their judges be overthrown in ſtony places: that they may hear my words, for they are ſweet.

8 Our bones lie ſcattered before the pit: like as when one breaketh and heweth wood upon the earth.

9 But mine eyes look unto thee, O Lord God: in thee is my truſt, O caſt not out my ſoul.

10 Keep me from the ſnare that they have laid for me: and from the traps of the wicked doers.

11 Let the ungodly fall into their own nets together: and let me ever eſcape them.

Voce mea ad Dominum. Pſal. 142.

Evening Prayer.

I Cried unto the Lord with my voice: yea, even unto the Lord did I make my ſupplication.

2 I poured out my complaints before him: and ſhewed him of my trouble.

3 When my ſpirit was in heavineſs, thou kneweſt my path: in the way wherein I walked have they privily laid a ſnare for me.

4 I looked alſo upon my right hand: and ſaw there was no man that would know me.

5 I had no place to flee unto: and no man cared for my ſoul.

6 I cried unto thee, O Lord, and ſaid: Thou art my hope and my portion in the land of the living.

7 Conſider my complaint: for I am brought very low.

8 O deliver me from my perſecutors: for they are too ſtrong for me.

9 Bring my ſoul out of priſon, that I may give thanks unto thy name: which thing if thou wilt grant me, then ſhall the righteous reſort unto my company.

Domine exaudi. Pſal. 143.

HEar my prayer, O Lord, and conſider my deſire: hearken unto me for thy truth and righteouſneſs ſake.

2 And enter not into judgement with thy ſervant: for in thy ſight ſhall no man living be juſtified.

3 For the enemy hath perſecuted my ſoul, he hath ſmitten my life down to the ground: he hath laid me in the darkneſs, as the men that have been long dead.

4 Therefore is my ſpirit vexed within me: and my heart within me is deſolate.

5 Yet do I remember the time paſt, I muſe upon all thy works: yea, I exerciſe my ſelf in the works of thy hands.

6 I ſtretch forth my hands unto thee: my ſoul gaſpeth unto thee as a thirſty land.

7 Hear me, O Lord, and that ſoon, for my ſpirit waxeth faint: hide not thy face from me, leſt I be like unto them that go down into the pit.

8 O let me hear thy loving kindneſs betimes in the morning, for in thee is my truſt: ſhew thou me the way that I ſhould walk in, for I lift up my ſoul unto thee.

9 Deliver me, O Lord, from mine enemies: for I flee unto thee to hide me.

10 Teach me to do the thing that pleaſeth thee, for thou art my God: let

thy loving Spirit lead me forth into the land of righteousness.

11 Quicken me, O Lord, for thy Names sake: and for thy righteousness sake bring my soul out of trouble.

12 And of thy goodness slay mine enemies: and destroy all them that vex my soul, for I am thy servant.

Benedictus Dominus. Psal. 144.

Morning Prayer.

BLessed be the Lord my strength: who teacheth my hands to war, and my fingers to fight;

2 My hope and my fortress, my castle and deliverer, my defender, in whom I trust: who subdueth my people that is under me.

3 Lord, what is man that thou hast such respect unto him: or the son of man that thou so regardest him?

4 Man is like a thing of nought: his time passeth away like a shadow.

5 Bow thy heavens, O Lord, and come down: touch the mountains and they shall smoke.

6 Cast forth thy lightning, and tear them: shoot out thine arrows and consume them.

7 Send down thine hand from above: deliver me and take me out of the great waters, from the hand of strange children

8 Whose mouth talketh of vanity: and their right hand is a right hand of wickedness.

9 I will sing a new song unto thee, O God: and sing praises unto thee upon a ten stringed lute.

10 Thou hast given victory unto kings: and hast delivered David thy servant from the peril of the sword.

11 Save me and deliver me from the hand of strange children: whose mouth talketh of vanity, and their right hand is a right hand of iniquity.

12 That our sons may grow up as the young plants: and that our daughters may be as the polished corners of the temple.

13 That our garners may be full and plenteous with all manner of store: that our sheep may bring forth thousands, and ten thousands in our streets.

14 That our oxen may be strong to labour, that there be no decay: no leading into captivity, and no complaining in our streets.

15 Happy are the people that are in such a case: yea, blessed are the people who have the Lord for their God.

Exaltabo te Deus. Psal. 145.

IWill magnifie thee, O God, my King: and I will praise thy name for ever and ever.

2 Every day will I give thanks unto thee: and praise thy name for ever and ever.

3 Great is the Lord and marvellous, worthy to be praised: there is no end of his greatness.

4 One generation shall praise thy works unto another: and declare thy power.

5 As for me, I will be talking of thy worship: thy glory, thy praise and wondrous works;

6 So that men shall speak of the might of thy marvellous acts: and I will also tell of thy greatness.

7 The memorial of thine abundant kindness shall be shewed: and men shall sing of thy righteousness.

8 The Lord is gracious and merciful: long-suffering, and of great goodness.

9 The Lord is loving unto every man: and his mercy is over all his works.

10 All thy works praise thee, O Lord: and thy saints give thanks unto thee.

11 They shew the glory of thy kingdom: and talk of thy power;

12 That thy power, thy glory, and mightiness of thy kingdom: might be known unto men.

13 Thy kingdom is an everlasting kingdom: and thy dominion endureth throughout all ages.

14 The Lord upholdeth all such as fall: and lifteth up all those that are down.

15 The eyes of all wait upon thee, O Lord: and thou givest them their meat in due season.

16 Thou openest thine hand: and fillest all things living with plenteousness.

17 The Lord is righteousness in all his wayes: and holy in all his works.

18 The

Evening Prayer.

18 The Lord is nigh unto all them that call upon him: yea, all ſuch as call upon him faithfully.

19 He will fulfill the deſire of them that fear him: he alſo will hear their cry, and will help them.

20 The Lord preſerveth all them that love him: but ſcattereth abroad all the ungodly.

21 My mouth ſhall ſpeak the praiſe of the Lord: and let all fleſh give thanks unto his holy name for ever and ever.

Lauda, anima mea. Pſal. 146.

PRaiſe the Lord, O my ſoul, while I live will I praiſe the Lord: yea, as long as I have any being, I will ſing praiſes unto my God.

2 O put not your truſt in princes, nor in any child of man: for there is no help in them.

3 For when the breath of man goeth forth, he ſhall turn again to his earth: and then all his thoughts periſh.

4 Bleſſed is he that hath the God of Jacob for his help: and whoſe hope is in the Lord his God.

5 Who made heaven and earth, the ſea, and all that therein is: who keepeth his promiſe for ever.

6 Who helpeth them to right that ſuffer wrong: who feedeth the hungry.

7 The Lord looſeth men out of priſon: the Lord giveth ſight to the blind.

8 The Lord helpeth them that are faln: the Lord careth for the righteous.

9 The Lord careth for the ſtrangers, he defendeth the fatherleſs and widow: as for the way of the ungodly, he turneth it upſide down.

10 The Lord thy God, O Sion, ſhall be King for evermore: and throughout all generations.

Laudate Dominum. Pſal. 147.

Evening Prayer.

OPraiſe the Lord, for it is a good thing to ſing praiſes unto our God: yea, a joyful and pleaſant thing it is to be thankful.

2 The Lord doth build up Jeruſalem: and gather together the outcaſts of Iſrael.

3 He healeth thoſe that are broken in heart: and giveth medicine to heal their ſickneſs.

4 He telleth the number of the ſtars: and calleth them all by their names.

5 Great is our Lord, and great is his power: yea, and his wiſdom is infinite.

6 The Lord ſetteth up the meek: and bringeth the ungodly down to the ground.

7 O ſing unto the Lord with thankſgiving: ſing praiſes upon the harp unto our God;

8 Who covereth the heaven with clouds, and prepareth rain for the earth: and maketh the graſs to grow upon the mountains, and herb for the uſe of men.

9 Who giveth fodder unto the cattel: and feedeth the young ravens that call upon him.

10 He hath no pleaſure in the ſtrength of an horſe: neither delighteth he in any mans legs.

11 But the Lords delight is in them that fear him: and put their truſt in his mercy.

12 Praiſe the Lord, O Jeruſalem: praiſe thy God, O Sion.

13 For he hath made faſt the bars of thy gates: and hath bleſſed thy children within thee.

14 He maketh peace in thy borders: and filleth thee with the flour of wheat.

15 He ſendeth forth his commandment upon earth: and his word runneth very ſwiftly.

16 He giveth ſnow like wooll: and ſcattereth the hoar froſt like aſhes.

17 He caſteth forth his ice like morſels: who is able to abide his froſt?

18 He ſendeth out his word, and melteth them: he bloweth with his wind, and the waters flow.

19 He ſheweth his word unto Jacob: his ſtatutes and ordinances unto Iſrael.

20 He hath not dealt ſo with any nation: neither have the heathen knowledge of his laws.

Laudate

Laudate Dominum. Pſal. 148.

O Praiſe the Lord of heaven: praiſe him in the height.

2 Praiſe him, all ye angels of his: praiſe him, all his hoſt.

3 Praiſe him, ſun and moon: praiſe him, all ye ſtars and light.

4 Praiſe him, all ye heavens: and ye waters that are above the heavens.

5 Let them praiſe the Name of the Lord: for he ſpake the word, and they were made, he commanded, and they were created.

6 He hath made them faſt for ever and ever: he hath given them a law which ſhall not be broken.

7 Praiſe the Lord upon earth: ye dragons, and all deeps;

8 Fire and hail, ſnow and vapours: wind and ſtorm, fulfilling his word.

9 Mountains and all hills: fruitful trees and all cedars;

10 Beaſts and all cattel: worms and feathered fowls;

11 Kings of the earth and all people: princes, and all judges of the world.

12 Young men and maidens, old men and children, praiſe the name of the Lord: for his name only is excellent, and his praiſe above heaven and earth.

13 He ſhall exalt the horn of his people, all his ſaints ſhall praiſe him: even the children of Iſrael, even the people that ſerveth him.

Cantate Domino. Pſal. 149.

O Sing unto the Lord a new ſong: let the congregation of ſaints praiſe him.

2 Let Iſrael rejoyce in him that made him: and let the children of Sion be joyful in their King.

3 Let them praiſe his name in the dance: let them ſing praiſes unto him with tabret and harp.

4 For the Lord hath pleaſure in his people: and helpeth the meek hearted.

5 Let the ſaints be joyful with glory: let them rejoyce in their beds.

6 Let the praiſes of God be in their mouth: and a two edged ſword in their hands;

7 To be avenged of the heathen: and to rebuke the people.

8 To bind their kings in chains: and their nobles with links of iron.

9 That they may be avenged of them, as it is written: Such honour have all his ſaints.

Laudate Dominum. Pſal. 150.

O Praiſe God in his holineſs: praiſe him in the firmament of his power.

2 Praiſe him in his noble acts: praiſe him according to his excellent greatneſs.

3 Praiſe him in the ſound of the trumpet: praiſe him upon the lute and harp.

4 Praiſe him in the cymbals and dances: praiſe him upon the ſtrings and pipe.

5 Praiſe him upon the well-tuned cymbals: praiſe him upon the loud cymbals.

6 Let every thing that hath breath: praiſe the Lord.

Forms of Prayer to be uſed at SEA.

¶ *The Morning and Evening Service to be uſed daily at Sea, ſhall be the ſame which is appointed in the book of Common Prayer.*

¶ *Theſe two following Prayers are to be alſo uſed in his Majeſties Navy every day.*

O Eternal Lord God, who alone ſpreadeſt out the heavens, and ruleſt the raging of the Sea; who haſt compaſſed the waters with bounds until day and night come to an end; Be pleaſed to receive into thy Almighty and moſt gracious Protection the perſons of us thy ſervants, and the Fleet in which we ſerve. Preſerve us from the dangers of the Sea, and from the violence of the enemy, that we may be a ſafeguard unto our moſt gracious Soveraign Lord King *Charles* and his kingdoms, and a ſecurity for ſuch as paſs on the Seas upon their lawful occaſions; that the inhabitants of our Iſland may in peace and quietneſs ſerve thee our God, and that we may return in ſafety to enjoy the bleſſings of the land, with the fruits of our labours; and with a thankful remembrance of thy mercies, to praiſe and glorifie thy holy Name, through Jeſus Chriſt our Lord. *Amen.*

The Collect.

PRevent us, O Lord, in all our doings, with thy moſt gracious favour, and further us with thy continual help: that in all our works begun, continued, and ended in thee, we may glorifie thy holy Name, and finally by thy mercy obtain everlaſting life, through Jeſus Chriſt our Lord. *Amen.*

Prayers to be uſed in Storms at Sea.

O Moſt powerful and glorious Lord God, at whoſe command the winds blow, and lift up the waves of the Sea, and who ſtilleſt the rage thereof; We thy creatures, but miſerable ſinners, do in this our great diſtreſs cry unto thee for help: ſave, Lord, or elſe we periſh. We confeſs, when we have been ſafe, and ſeen all things quiet about us, we have forgot thee our God, and refuſed to hearken to the ſtill voice of thy Word, and to obey thy commandments: But now we ſee how terrible thou art in all thy works of wonder, the great God to be feared above all: And therefore we adore thy divine Majeſty, acknowledging thy power, and imploring thy goodneſs. Help Lord, and ſave us for thy mercies ſake in Jeſus Chriſt thy Son, our Lord. *Amen.*

Or this.

O Moſt glorious and gracious Lord God, who dwelleſt in heaven, but beholdeſt all things below; Look down, we beſeech thee, and hear us, calling out of the depth of miſery, and out of the jaws of this death, which is ready now to ſwallow us up: Save Lord, or elſe we periſh. The living, the living ſhall praiſe thee. O ſend thy word of command to rebuke the raging winds, and the roaring ſea; that we, being delivered from this diſtreſs, may live to ſerve thee, and to glorifie thy Name all the days of our life. Hear, Lord, and ſave us, for the infinite merits of our bleſſed Saviour thy Son, our Lord Jeſus Chriſt. *Amen.*

The Prayer to be ſaid before a Fight at Sea againſt any Enemy.

O Moſt powerful and glorious Lord God, the Lord of hoſts, that ruleſt and commandeſt all things; Thou ſitteſt in the throne judging right; and therefore we make our addreſs to thy divine Majeſty in this our neceſſity, that thou wouldeſt take the cauſe into thine own hand, and judge between us, and our enemies. Stir up thy ſtrength, O Lord, and

and come and help us; for thou giveſt not alway the battel to the ſtrong, but canſt ſave by many or by few. O let not our ſins now cry againſt us for vengeance, but hear us thy poor ſervants begging mercy, and imploring thy help, and that thou wouldeſt be a defence unto us againſt the face of the enemy. Make it appear that thou art our Saviour and mighty deliverer, through Jeſus Chriſt our Lord. *Amen.*

Short Prayers for ſingle Perſons, that cannot meet to joyn in prayer with others, by reaſon of the Fight, or Storm.

General Prayers.

LOrd, be merciful to us ſinners, and ſave us for thy mercies ſake.

Thou art the great God, that haſt made and ruleſt all things: O deliver us for thy Names ſake.

Thou art the great God to be feared above all: O ſave us, that we may praiſe thee.

Special Prayers with reſpect to the Enemy.

THou, O Lord, art juſt and powerful: O defend our cauſe againſt the face of the enemy.

O God, thou art a ſtrong tower of defence to all that flee unto thee: O ſave us from the violence of the enemy.

O Lord of hoſts, fight for us, that we may glorifie thee.

O ſuffer us not to ſink under the weight of our ſins, or the violence of the enemy.

O Lord, ariſe, help us, and deliver us for thy Names ſake.

Short Prayers in reſpect of a Storm.

THou, O Lord, that ſtilleſt the raging of the Sea, hear, hear us, and ſave us, that we periſh not.

O bleſſed Saviour, that didſt ſave thy diſciples ready to periſh in a ſtorm, hear us and ſave us, we beſeech thee.

Lord, have mercy upon us.
Chriſt, have mercy upon us.
Lord, have mercy upon us.
O Lord, hear us.
O Chriſt, hear us.
God the Father, God the Son, God the Holy Ghoſt, have mercy upon us, ſave us now and evermore. *Amen.*

OUr Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation, But deliver us from evil. For thine is the kingdom, the power, and the glory, for ever and ever. *Amen.*

¶ *When there ſhall be imminent danger, as many as can be ſpared from neceſſary ſervice in the Ship, ſhall be called together, and make an humble confeſſion of their ſins to God: In which every one ought ſeriouſly to reflect upon thoſe particular ſins of which his Conſcience ſhall accuſe him: ſaying as followeth.*

The Confeſſion.

ALmighty God, Father of our Lord Jeſus Chriſt, Maker of all things, Judge of all men; We acknowledge and bewail our manifold ſins and wickedneſs, which we from time to time moſt grievouſly have committed, by thought, word, and deed againſt thy divine Majeſty, provoking moſt juſtly thy wrath and indignation againſt us. We do earneſtly repent, and be heartily ſorry for theſe our miſdoings; the remembrance of them is grievous unto us; the burden of them is intolerable. Have mercy upon us, have mercy upon us, moſt merciful Father, for thy Son our Lord Jeſus Chriſts ſake, forgive us all that is paſt, and grant, that we may ever hereafter ſerve and pleaſe thee in newneſs of life, to the honour and glory of thy Name, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall the Prieſt, if there be any in the Ship, pronounce this Abſolution.*

ALmighty God, our heavenly Father, who of his great mercy hath promiſed forgiveneſs of ſins to all them which with hearty repentance and true faith turn unto him; Have mercy upon you, pardon and deliver you from all your ſins; confirm and ſtrengthen you in all goodneſs, and bring you to everlaſting life, through Jeſus Chriſt our Lord. *Amen.*

Thankſ-

Thankſgiving after a Storm.

O Be joyful in God, all ye lands: ſing praiſe unto the honour of his Name, make his praiſe to be glorious.

Say unto God, O how wonderful art thou in thy works: through the greatneſs of thy power ſhall thine enemies be found liars unto thee.

For all the world ſhall worſhip thee: ſing of thee, and praiſe thy name.

O come hither, and behold the works of God: how wonderful he is in his doing towards the children of men.

He turned the ſea into dry land: ſo that they went through the water on foot; there did we rejoyce thereof.

He ruleth with his power for ever, his eyes behold the people, and ſuch as will not believe, ſhall not be able to exalt themſelves.

O praiſe our God, ye people: and make the voice of his praiſe to be heard;

Who holdeth our ſoul in life: and ſuffereth not our feet to ſlip.

For thou, O God, haſt proved us: thou alſo haſt tryed us, like as ſilver is tryed.

Thou broughteſt us into the ſnare: and laidſt trouble upon our loins.

Thou ſufferedſt men to ride over our heads: we went through fire and water, and thou broughteſt us out into a wealthy place.

I will go into thy houſe with burnt-offerings: and will pay thee my vows which I promiſed with my lips, and ſpake with my mouth when I was in trouble.

I will offer unto thee fat burnt-ſacrifices, with the incenſe of rams: I will offer bullocks and goats.

O come hither and hearken, all ye that fear God: and I will tell you what he hath done for my ſoul.

I called unto him with my mouth: and gave him praiſes with my tongue.

If I incline unto wickedneſs with my heart: the Lord will not hear me.

But God hath heard me: and conſidered the voice of my prayer.

Praiſed be God, who hath not caſt out my prayer: nor turned his mercy from me.

Glory be to the Father, and to the Son: and to the holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. *Amen.*

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever. *Confitemini Domino. Pſal. 107.*

Let them give thanks whom the Lord hath redeemed: and delivered from the hand of the enemy.

And gathered them out of the lands, from the eaſt, and from the weſt: from the north, and from the ſouth.

They went aſtray in the wilderneſs out of the way: and found no city to dwell in,

Hungry and thirſty: their ſoul fainted in them.

So they cryed unto the Lord in their trouble: and he delivered them from their diſtreſs.

He led them forth by the right way: that they might go to the city where they dwelt.

O that men would therefore praiſe the Lord for his goodneſs: and declare the wonders that he doth for the children of men!

For he ſatisfieth the empty ſoul: and filleth the hungry ſoul with goodneſs.

Such as ſit in darkneſs, and in the ſhadow of death: being faſt bound in miſery and iron;

Becauſe they rebelled againſt the words of the Lord: and lightly regarded the counſel of the moſt Higheſt;

He alſo brought down their heart through heavineſs: they fell down, and there was none to help them up.

So when they cryed unto the Lord in their trouble: he delivered them out of their diſtreſs.

For he brought them out of darkneſs, and out of the ſhadow of death: and brake their bonds in ſunder.

O that men would therefore praiſe the Lord for his goodneſs: and declare the wonders that he doth for the children of men!

For

For he hath broken the gates of braſs: and ſmitten the bars of iron in ſunder.

Fooliſh men are plagued for their offence: and becauſe of their wickedneſs.

Their ſoul abhorred all manner of meat: and they were even hard at deaths door.

So when they cried unto the Lord in their trouble: he delivered them out of their diſtreſs.

He ſent his word and healed them: & they were ſaved from their deſtruction.

O that men would therefore praiſe the Lord for his goodneſs: and declare the wonders that he doth for the children of men!

That they would offer unto him the ſacrifice of thankſgiving: and tell out his works with gladneſs.

They that go down to the ſea in ſhips: & occupy their buſineſs in great waters,

Theſe men ſee the works of the Lord: and his wonders in the deep.

For at his word the ſtormy wind ariſeth: which lifteth up the waves thereof.

They are carried up to the heaven, and down again to the deep: their ſoul melteth away becauſe of the trouble.

They reel to and fro, and ſtagger like a drunken man: and are at their wits end.

So when they cry unto the Lord in their trouble: he delivereth them out of their diſtreſs:

For he maketh the ſtorm to ceaſe: ſo that the waves thereof are ſtill.

Then are they glad, becauſe they are at reſt: and ſo he bringeth them unto the haven where they would be.

O that men would therefore praiſe the Lord for his goodneſs: and declare the wonders that he doth for the children of men!

That they would exalt him alſo in the congregation of the people: and praiſe him in the ſeat of the elders:

Who turneth the flouds into a wilderneſs: and drieth up the water-ſprings.

A fruitful land maketh he barren: for the wickedneſs of them that dwell therein.

Again he maketh the wilderneſs a ſtanding water: and water-ſprings of a dry ground.

And there he ſetteth the hungry: that they may build them a city to dwell in;

That they may ſow their land, & plant vineyards; to yield them fruits of increaſe.

He bleſſeth them, ſo that they multiply exceedingly: and ſuffereth not their cattel to decreaſe.

And again, when they are miniſhed and brought low: through oppreſſion, through any plague or trouble;

Though he ſuffer them to be evil intreated through tyrants: and let them wander out of the way in the wilderneſs;

Yet helpeth he the poor out of miſery: and maketh him houſholds like a flock of ſheep.

The righteous will conſider this and rejoyce: and the mouth of all wickedneſs ſhall be ſtopped.

Whoſo is wiſe will ponder theſe things: and they ſhall underſtand the loving kindneſs of the Lord.

Glory be to the Father, and to the Son: and to the holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. *Amen.*

Collects of thankſgiving.

O Moſt bleſſed & glorious Lord God, who art of infinite goodneſs & mercy; we thy poor creatures, whom thou haſt made and preſerved, holding our ſouls in life, and now reſcuing us out of the jaws of death, humbly preſent our ſelves again before thy divine Majeſty, to offer a ſacrifice of praiſe and thankſgiving, for that thou heardeſt us, when we called in our trouble, and didſt not caſt out our prayer, which we made before thee in our great diſtreſs; even, when we gave all for loſt, our ſhip, our goods, our lives, then didſt thou mercifully look upon us, and wonderfully command a deliverance; for which, we now being in ſafety, do give all praiſe and glory to thy holy Name, through Jeſus Chriſt our Lord. *Amen.*

Or this.

OMoſt mighty and gracious good God, thy mercy is over all thy works, but in ſpecial manner hath been extended toward us, whom thou haſt ſo powerfully and wonderfully defended. Thou haſt ſhewed us terrible things, and wonders in the deep, that we might ſee how powerful and gracious a God thou art; how able and ready to help them that truſt in thee. Thou haſt ſhewed us, how both winds and ſeas obey thy command, that we may learn even from them, hereafter to obey thy voice, and to do thy will. VVe therefore bleſs and glorifie thy Name for this thy mercy in ſaving us, when we were ready to periſh. And we beſeech thee, make us as truly ſenſible now of thy mercy, as we were then of the danger: And give us hearts always ready to expreſs our thankfulneſs, not only by words, but alſo by our lives, in being more obedient to thy holy commandments. Continue, we beſeech thee, this thy goodneſs to us, that we, whom thou haſt ſaved, may ſerve thee in holineſs and righteouſneſs, all the days of our life: through Jeſus Chriſt our Lord and Saviour. *Amen.*

A Hymn of Praiſe and Thanksgiving after a dangerous Tempeſt.

OCome, let us give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

Great is the Lord, and greatly to be praiſed; let the redeemed of the Lord ſay ſo: whom he hath delivered from the mercileſs rage of the ſea.

The Lord is gracious and full of compaſſion: ſlow to anger, and of great mercy.

He hath not dealt with us according to our ſins: neither rewarded us according to our iniquities.

But as the heaven is high above the earth: ſo great hath been his mercy towards us.

VVe found trouble and heavineſs: we were even at deaths door.

The waters of the ſea had well nigh covered us: the proud waters had well nigh gone over our ſoul.

The ſea roared: and the ſtormy winde lifted up the waves thereof.

We were carryed up, as it were, to heaven, and then down again into the deep: our ſoul melted within us, becauſe of trouble.

Then cryed we unto thee, O Lord: and thou didſt deliver us out of our diſtreſs.

Bleſſed be thy name, who didſt not deſpiſe the prayer of thy ſervants: but didſt hear our cry, and haſt ſaved us.

Thou didſt ſend forth thy commandment: and the windy ſtorm ceaſed, and was turned into a calm.

O let us therefore praiſe the Lord for his goodneſs: and declare the wonders that he hath done, and ſtill doth for the children of men.

Praiſed be the Lord daily: even the Lord that helpeth us, and poureth his benefits upon us.

He is our God, even the God of whom cometh ſalvation: God is the Lord, by whom we have eſcaped death.

Thou, Lord, haſt made us glad through the operation of thy hands: and we will triumph in thy praiſe.

Bleſſed be the Lord God: even the Lord God, who onely doth wondrous things;

And bleſſed be the Name of his Majeſty for ever: and let every one of us ſay, Amen, Amen.

Glory be to the Father, and to the Son: and to the holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

THe grace of our Lord Jeſus Chriſt, and the love of God, and the fellowſhip of the holy Ghoſt, be with us all now and for evermore, *Amen.* 2 Cor. 13. 14.

After

After Victory or Deliverance from an Enemy.

A Pſalm or Hymn of praiſe and thankſgiving after Victory.

IF the Lord had not been on our ſide, now may we ſay: if the Lord himſelf had not been on our ſide, when men roſe up againſt us;

They had ſwallowed us up quick: when they were ſo wrathfully diſpleaſed at us,

Yea the waters had drowned us, and the ſtream had gone over our ſoul: the deep waters of the proud had gone over our ſoul.

But praiſed be the Lord: who hath not given us over as a prey unto them.

The Lord hath wrought: a mighty ſalvation for us.

We got not this by our own ſword, neither was it our own arm that ſaved us: but thy right hand, and thine arm, and the light of thy countenance, becauſe thou hadſt a favour unto us.

The Lord hath appeared for us: the Lord hath covered our heads, and made us to ſtand in the day of battel.

The Lord hath appeared for us: the Lord hath overthrown our enemies, and daſhed in pieces thoſe that roſe up againſt us;

Therefore not unto us, O Lord, not unto us: but unto thy Name be given the glory.

The Lord hath done great things for us: the Lord hath done great things for us, for which we rejoyce.

Our help ſtandeth in the Name of the Lord: who hath made heaven and earth.

Bleſſed be the Name of the Lord: from this time forth for evermore.

Glory be to the Father, and to the Son: and to the holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. *Amen.*

¶ *After this Hymn may be ſung the* Te Deum.

¶ *Then this Collect.*

OAlmighty God, the Sovereign Commander of all the world, in whoſe hand is power and might which none is able to withſtand; We bleſs & magnifie thy great & glorious Name for this happy victory, the whole glory whereof we do aſcribe to thee, who art the only giver of victory. And, we beſeech thee, give us grace to improve this great mercy to thy glory, the advancement of thy goſpel, the honour of our Sovereign, & as much as in us lieth, to the good of all mankind. And, we beſeech thee, give us ſuch a ſenſe of this great mercy, as may engage us to a true thankfulneſs, ſuch as may appear in our lives by an humble, holy, and obedient walking before thee all our days, through Jeſus Chriſt our Lord: To whom with thee, and the holy Spirit, as for all thy mercies, ſo in particular for this victory and deliverance, be all glory and honour world without end. *Amen.*

2 *Cor.* 13. 14.

THe grace of our Lord Jeſus Chriſt, and the love of God, and the fellowſhip of the holy Ghoſt, be with us all evermore. *Amen.*

At the Burial of their dead at Sea.

¶ *THe Office in the Common Prayer-book may be uſed; Only inſtead of theſe words* [We therefore commit his body to the ground, Earth to earth, &c.] *ſay,*

We therefore commit his body to the Deep, to be turned into corruption, looking for the reſurrection of the body, (when the Sea ſhall give up her dead,) and the life of the world to come, through our Lord Jeſus Chriſt; who at his coming ſhall change our vile body, that it may be like his glorious body, according to the mighty working, whereby he is able to ſubdue all things to himſelf.

A Form of Prayer with Thankſgiving to be uſed yearly upon the Fifth day of *November*; For the happy deliverance of the King, and the Three Eſtates of the Realm, from the moſt Traiterous and Bloudy intended Maſſacre by Gun-Powder.

¶ *The Service ſhall be the ſame with the uſual Office for Holidays in all things; Except where it is hereafter otherwiſe appointed.*

¶ *If this day ſhall happen to be Sunday, onely the Collect proper for that Sunday, ſhall be added to this Office in its place.*

¶ *Morning Prayer ſhall begin with one of theſe Sentences.*

Pſal. 51.9. TUrn thy face away from our ſins, O Lord, and blot out all our offences.

Jer. 10.24. Correct us, O Lord, but with judgement, not in thine anger, leſt thou bring us to nothing.

S. Luke 20. 18,19. I will go to my Father, and will ſay unto him, Father, I have ſinned againſt heaven, and before thee, and am no more worthy to be called thy ſon.

¶ *Proper Pſalms,*

Xxxv. Lxiv. Cxxiv. Cxxix.

¶ *Proper Leſſons,*

The firſt, 2 Sam. xxii.
The ſecond, Acts xxiii.

¶ *In the Suffrages after the Creed, theſe ſhall be inſerted and uſed for the King.*

Prieſt.
O Lord, ſave the King;
People.
Who putteth his truſt in thee.
Prieſt.
Send him help from thy holy place.
People.
And evermore mightily defend him.
Prieſt.
Let his enemies have no advantage againſt him.
People.
Let not the wicked approach to hurt him.

¶ *Inſtead of the firſt Collect at Morning Prayer, ſhall theſe two be uſed.*

ALmighty God, who haſt in all ages ſhewed thy power and mercy in the miraculous and gracious deliverances of thy Church, and in the protection of righteous and religious Kings and States, profeſſing thy holy and eternal truth, from the wicked conſpiracies, and malicious practices of all the enemies thereof; We yield thee our unfeigned thanks & praiſe, for the wonderful and mighty deliverance of our late gracious Sovereign King *James*, the Queen, the Prince, and all the Royal Branches, with the Nobility, Clergy, and Commons of this Realm, then aſſembled in Parliament, by Popiſh treachery appointed as ſheep to the ſlaughter, in a moſt barbarous and ſa-

vage manner; beyond the examples of former ages. From this unnatural conſpiracy, not our merit, but thy mercy; not our foreſight, but thy providence delivered us: And therefore, not unto us, O Lord, not unto us; but unto thy Name be aſcribed all honour and glory, in all Churches of the Saints, from generation to generation, through Jeſus Chriſt our Lord. *Amen.*

O Lord, who didſt this day diſcover the ſnares of death that were laid for us, and didſt wonderfully deliver us from the ſame; Be thou ſtill our mighty Protector, and ſcatter our enemies that delight in blood; infatuate and defeat their counſels, abate their pride, aſſwage their malice, and confound their devices. Strengthen the hands of our gracious King *Charles*, and all that are put in authority under him, with Judgement and Juſtice, to cut off all ſuch workers of iniquity, as turn religion into rebellion, and faith into faction; that they may never prevail againſt us, or triumph in the ruine of thy Church among us: But that our gracious Sovereign and his Realms, being preſerved in thy true Religion, and by thy merciful goodneſs protected in the ſame, we may all duly ſerve thee, and give thee thanks in thy holy congregation, through Jeſus Chriſt our Lord. *Amen.*

¶ *In the end of the Litany (which ſhall always this day be uſed) after the Collect.* [We humbly beſeech thee, O Father, *&c.*] *ſhall this be ſaid which followeth.*

ALmighty God, and heavenly Father, who of thy gracious providence, and tender mercy towards us, didſt prevent the malice and imaginations of our enemies, by diſcovering and confounding their horrible and wicked enterpriſe, plotted, and intended this day to be executed againſt the King, and the whole State of this Realm, for the ſubverſion of the Government, and Religion eſtabliſhed amongſt us; We moſt humbly praiſe and magnifie thy glorious Name for this thine infinite gracious goodneſs towards us. We confeſs, it was thy mercy, thy mercy alone, that we were not then conſumed. For our ſins cried to heaven againſt us; and our iniquities juſtly called for vengeance upon us. But thou haſt not dealt with us after our ſins, nor rewarded us after our iniquities; nor given us over, as we deſerved, to be a prey to our enemies; but didſt in mercy deliver us from their malice, and preſerve us from death and deſtruction. Let the conſideration of this thy goodneſs, O Lord, work in us true repentance, that iniquity may not be our ruine. And increaſe in us more and more a lively faith, and fruitful love in all holy obedience, that thou mayeſt continue thy favour, with the light of thy Goſpel to us and our poſterity for evermore; and that for thy dear Sons ſake, Jeſus Chriſt our onely Mediatour and Advocate. *Amen.*

¶ *In the Communion Service, inſtead of the Collect for the day, ſhall this which followeth, be uſed.*

ETernal God, and our moſt mighty Protector, we thy unworthy ſervants do humbly preſent our ſelves before thy Majeſty, acknowledging thy power, wiſdom, and goodneſs in preſerving the King, and the three Eſtates of this Realm aſſembled in Parliament, from the deſtruction this day intended againſt them. Make us, we beſeech thee, truly thankful for this thy great mercy towards us. Protect and defend our Sovereign Lord the King, and all the Royal Family, from all treaſons and conſpiracies: Preſerve them in thy faith, fear and love; proſper his Reign with long happineſs here on earth; and crown him with everlaſting glory hereafter in the kingdom of heaven, Through Jeſus Chriſt our onely Saviour and Redeemer. *Amen.*

The

The Epiſtle. Rom. 13. 1.

LEt every ſoul be ſubject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whoſoever therefore reſiſteth the power, reſiſteth the ordinance of God: and they that reſiſt, ſhall receive to themſelves damnation. For rulers are not a terrour to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou ſhalt have praiſe of the ſame: For he is the miniſter of God to thee for good But if thou do that which is evil, be afraid; for he beareth not the ſword in vain: for he is the miniſter of God, a revenger to execute wrath upon him that doth evil. Wherefore ye muſt needs be ſubject, not only for wrath, but alſo for conſcience ſake. For, for this cauſe pay you tribute alſo: for they are Gods miniſters, attending continually upon this very thing, Render therefore to all their dues; tribute to whom tribute is due, cuſtom to whom cuſtom, fear to whom fear, honour to whom honour.

The Goſpel. S. *Mat.* 27. 1.

WHen the morning was come, all the chief prieſts and elders of the people took counſel againſt Jeſus to put him to death. And when they had bound him, they led him away, and delivered him to Pontius-Pilate the governour. Then Judas which had betrayed him, when he ſaw that he was condemned, repented himſelf, and brought again the thirty pieces of ſilver to the chief Prieſts and elders, ſaying, I have ſinned, in that I have betrayed the innocent bloud. And they ſaid, What is that to us? ſee thou to that. And he caſt down the pieces of ſilver in the temple, and departed, and went and hanged himſelf. And the chief prieſts took the ſilver pieces, and ſaid, It is not lawful for to put them into the treaſury, becauſe it is the price of bloud. And they took counſel, and bought with them the potters field, to bury ſtrangers in. Wherefore that field was called, The field of bloud unto this day. Then was fulfilled that which was ſpoken by Jeremy the prophet, ſaying, And they took the thirty pieces of ſilver, the price of him that was valued, whom they of the children of Iſrael did value; and gave them for the potters field, as the Lord appointed me.

¶ *After the Creed, if there be no Sermon, ſhall be read one of the ſix Homilies againſt Rebellion.*

¶ *This ſentence is to be read at the Offertory.*

WHatſoever ye would that men ſhould do to you, do ye even ſo to them; for this is the law, and the prophets. S. Mat. 7. 12.

A Form of Common Prayer, to be uſed yearly upon the xxx. day of *January*, being the day of the Martyrdom of King *Charles* the Firſt.

¶ *If this day ſhall happen to be* Sunday, *this Form of Service ſhall be uſed the next day following.*

¶ *The Service ſhall be the ſame with the uſual Office for Holydays in all things, except where it is hereafter otherwiſe appointed.*

The Order for Morning Prayer.

¶ *He that miniſtreth, ſhall begin with one of theſe ſentences.*

Jer. 10.24. COrrect us, O Lord, but with judgement, not in thine anger, leſt thou bring us to nothing.

Joel. 2.13. Rent your heart, and not your garments, and turn to the Lord your God: for he is gracious and merciful; ſlow to anger, and of great kindneſs; and repenteth him of the evil.

Lam. 3. It is of the Lords mercies, that we are not conſumed; becauſe his compaſſions fail not.

¶ *Inſtead of* Venite exultemus, *ſhall this Pſalm following be uſed, one verſe by the Prieſt, and another by the Clerk and People.*

Pſal. 95.6. O Come, let us worſhip, and fall down: and kneel before the Lord our Maker.

Iſa 3.19. *Let us repent, and turn from our wickedneſs: and our ſins ſhall be forgiven us.*

Let us turn every one from his evil way: and the Lord will turn from his fierce anger, and we ſhall not periſh.

3. *We acknowledge our faults: and our ſins are ever before us.*

Lam. 42. We have provoked thine anger, O Lord: but there is mercy with thee, therefore ſhalt thou be feared.

O ſhut not up our ſouls with ſinners: nor our life with the blood-thirſty. Pſal. 13. 4.

Thou haſt promiſed, O Lord, that before we call, thou wilt anſwer: and whiles we are yet ſpeaking, thou wilt hear. Pſal. 28. Iſa. 65.24.

And now in the anguiſh of our ſouls we cry unto thee: Hear Lord, and have mercy. Baruch 3. 2.

O Lord, rebuke us not in thine indignation: neither chaſten us in thy diſpleaſure. Pſal. 6.1.

For thy Names ſake be merciful to our ſin: for it is great. Pſal. 25. 10.

Turn thy face from our ſins: and put out all our miſdeeds. Pſal. 51.9.

Make us clean hearts, O God: and renew a right ſpirit within us. Ver. 10.

Deliver us from blood-guiltineſs, O God: thou that art the God of our ſalvation. Ver. 14.

O deliver us, and be merciful to our ſins: for thy Names ſake. Pſal. 79.9.

O be favourable and gracious unto Sion: build thou the walls of Jeruſalem. Pſal. 51. 18.

So we that are thy people, and ſheep of thy paſture, ſhall give thee thanks for ever: and will alway be ſhewing forth thy praiſe from generation to generation. Pſal. 79. 14.

Glory be to the Father, and to the Son: and to the holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Proper*

¶ *Proper Pſalms. vii. ix. x. xi.*

¶ *Proper Leſſons,* The firſt, 2. Sam. 1. The ſecond, S Matth. 27.

¶ *Inſtead of the firſt Collect at Morning Prayer, this which followeth ſhall be uſed.*

O Moſt mighty God, terrible in thy judgements, and wonderful in thy doings towards the children of men, who in thy heavy diſpleaſure didſt ſuffer the life of our late gracious Sovereign to be this day taken away by wicked hands; We, thy unworthy ſervants, humbly confeſs, that the ſins of this Nation have been the cauſe which hath brought this heavy judgement upon us. But, O gracious God, when thou makeſt inquiſition for blood, lay not the guilt of this innocent blood, (the ſhedding whereof nothing but the blood of thy Son can expiate) lay it not to the charge of the people of this Land, nor let it ever be required of us, or our poſterity. Be merciful, be merciful unto thy people, whom thou haſt redeemed; and be not angry with us for ever; but pardon us for thy mercies ſake, through the merits of thy Son our Lord Jeſus Chriſt. *Amen.*

¶ *In the end of the Litany (which ſhall always this day be uſed) after the Collect,* We humbly beſeech thee, O Father, &c. *Theſe three Collects are to be uſed.*

O Lord, we beſeech thee, mercifully hear our prayers, and ſpare all thoſe who confeſs their ſins unto thee, that they whoſe conſciences by ſin are accuſed, by thy merciful pardon may be abſolved, through Chriſt our Lord. *Amen.*

O Moſt mighty God, and merciful Father, who haſt compaſſion upon all men, and hateſt nothing that thou haſt made, who wouldeſt not the death of a ſinner, but that he ſhould rather turn from his ſin, and be ſaved; Mercifully forgive us our treſpaſſes, receive and comfort us, who are grieved and wearied with the burthen of our ſins. Thy property is always to have mercy, to thee only it appertaineth to forgive ſins; Spare us therefore good Lord, ſpare thy people whom thou haſt redeemed; enter not into judgement with thy ſervants, who are vile earth, and miſerable ſinners: but ſo turn thine anger from us, who meekly acknowledge our vileneſs, and truly repent us of our faults; and ſo make haſte to help us in this world, that we may ever live with thee in the world to come, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall the people ſay this that followeth, after the Miniſter.*

TUrn thou us, O good Lord, and ſo ſhall we be turned: Be favourable, O Lord, Be favourable to thy people, Who turn to thee in weeping, faſting and praying: For thou art a merciful God, Full of compaſſion, long-ſuffering, and of great pity. Thou ſpareſt, when we deſerve puniſhment, And in thy wrath thinkeſt upon mercy. Spare thy people, good Lord, ſpare them, And let not thine heritage be brought to confuſion. Hear us, O Lord, for thy mercy is great, And after the multitude of thy mercies look upon us; Through the merits and mediation of thy bleſſed Son Jeſus Chriſt our Lord. Amen.

¶ *In the Communion Service, immediately after the Commandments ſhall this Collect be uſed.*

O Almighty Lord, and everlaſting God, Vouchſafe, we beſeech thee, to direct, ſanctifie, and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments; that through thy moſt mighty protection both here and ever, we may be preſerved in body and ſoul; through our Lord and Saviour Jeſus Chriſt. *Amen.*

¶ *Then ſhall follow the Prayer for the King* [Almighty God, whoſe Kingdom is everlaſting, *&c.*] *And after that, theſe two Collects inſtead of that for the day.*

BLeſſed Lord, in whoſe ſight the death of thy Saints is precious; We magnifie thy Name for that abundant grace beſtowed on our late Martyred Sovereign; by which he was enabled ſo chearfully to follow the ſteps of his bleſſed Maſter and Saviour, in a conſtant meek ſuffering of all barbarous indignities, and at laſt reſiſting unto blood; and even then, according to the ſame pattern, praying for his murtherers. Let his memory, O Lord, be ever bleſſed among us, that we may follow the example of his patience, and charity: And grant, that this our Land may be freed from the vengeance of his blood, and thy mercy glorified in the forgiveneſs of our ſins: and all for Jeſus Chriſt his ſake. *Amen.*

GRant, Lord, we beſeech thee, that the courſe of this world may be ſo peaceably ordered by thy governance, that thy Church may joyfully ſerve thee in all godly quietneſs, through Jeſus Chriſt. *Amen.*

The Epiſtle. 1 S. Pet. 2. 13.

SUbmit your ſelves to every ordinance of man for the Lords ſake; whether it be to the King, as ſupream; or unto governours, as unto them that are ſent by him, for the puniſhment of evil doers, and for the praiſe of them that do well. For ſo is the will of God, that with well-doing ye may put to ſilence the ignorance of fooliſh men: As free, and not uſing your liberty for a cloak of maliciouſneſs; but as the ſervants of God. Honour all men. Love the brotherhood. Fear God. Honour the King. Servants be ſubject to your maſters with all fear, not only to the good and gentle, but alſo to the froward: For this is thank-worthy, if a man for conſcience toward God endure grief, ſuffering wrongfully. For what glory is it, if when ye be buffeted for your faults, ye ſhall take it patiently? But if when ye do well and ſuffer for it, ye take it patiently; this is acceptable with God. For even hereunto were ye called; becauſe Chriſt alſo ſuffered for us, leaving us an example, that ye ſhould follow his ſteps; who did no ſin, neither was guile found in his mouth.

The Goſpel. S. Matth. 21. 33.

THere was a certain houſholder which planted a vineyard, and hedged it round about, and digged a wine-preſs in it, and built a tower, and let it out to husbandmen, and went into a far countrey. And when the time of the fruit drew near, he ſent his ſervants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his ſervants, and beat one, and killed another, and ſtoned another. Again, he ſent other ſervants, moe than the firſt: and they did unto them likewiſe. But laſt of all, he ſent unto them his ſon, ſaying, They will reverence my ſon. But when the husbandmen ſaw the ſon, they ſaid among themſelves, This is the heir, come, let us kill him, and let us ſeize on his inheritance. And they caught him, and caſt him out of the vineyard, and ſlew him. When the Lord therefore of the vineyard cometh, what will he do unto thoſe husbandmen? They ſay unto him, He will miſerably deſtroy thoſe wicked men, and will let out his vineyard unto other husbandmen, which ſhall render him the fruits in their ſeaſons.

¶ *After the Prayer,* [for the whole ſtate of Chriſts Church, *&c.*] *this Collect ſhall be uſed.*

O Lord, our heavenly Father, who doſt not puniſh us as our ſins have deſerved, but haſt in the midſt of judgement remembred mercy: We acknowledge it thy ſpecial favour, that though for our many and great provocations thou didſt ſuffer thine Anointed to fall this day into

into the hands of violent and bloud-thirſty men, and barbarouſly to be murthered by them; yet thou didſt not leave us for ever as ſheep without a ſhepherd, but by thy gracious providence didſt miraculouſly preſerve the undoubted Heir of his Crown, our moſt gracious Sovereign King *CHARLES* the Second, from his bloudy enemies, hiding him under the ſhadow of thy wings, until their tyranny was overpaſt, and bringing him back in thy good appointed time to ſit in peace upon the throne of his Father, and to exerciſe that authority over us, which of thy ſpecial grace thou hadſt committed unto him. For theſe thy great and unſpeakable mercies we render thee moſt humble thanks from the bottom of our hearts, beſeeching thee ſtill to continue thy gracious protection over him, and to grant him a long and a happy Reign over us: So we that are thy people, will give thee thanks for ever, and will alway be ſhewing forth thy praiſe from generation to generation, through Jeſus Chriſt our Lord. *Amen.*

The Order for Evening Prayer.

¶ *Proper Pſalms*, 38. 64. 143.

¶ *Proper Leſſons*, { The firſt, *Jer.* 41. or *Dan.* 9. to *verſe* 22. / The ſecond, *Heb.* 11. *verſe* 32. to *cap.* 12. *verſe* 7.

¶ *Inſtead of the firſt Collect at Evening Prayer, uſe theſe two which follow.*

O Bleſſed Lord God, who by thy wiſdom not only guideſt and ordereſt all things moſt ſuitably to thine own juſtice, but alſo performeſt thy pleaſure in ſuch a manner, that we cannot but acknowledge thee to be righteous in all thy ways, and holy in all thy works; We thy ſinful people fall down before thee, confeſſing that thy judgements were right in permitting cruel men, ſons of Belial, this day to imbrue their hands in the bloud of thine Anointed; we having drawn down the ſame upon our ſelves, by the great and long provocations of our ſins againſt thee. For which we do therefore here humble our ſelves before thee, imploring thy mercy for the pardon of them all, and that thou wouldeſt deliver this nation from bloud-guiltineſs (that of this day eſpecially) and turn from us and our poſterity all thoſe judgements which we by our ſins have deſerved: Grant this for the all-ſufficent merits of thy Son, our Saviour Jeſus Chriſt, *Amen.*

BLeſſed God, juſt and powerful, who didſt permit thy dear ſervant, our late dread Sovereign, to be this day given up to the violent outrages of wicked men, to be deſpitefully uſed, and at laſt murthered by them; Though we cannot reflect upon ſo foul an act but with horrour and aſtoniſhment; yet do we moſt gratefully commemorate the glories of thy grace, which then ſhined forth in thine Anointed, whom thou wert pleaſed, even at the hour of death, to endue with an eminent meaſure of exemplary patience, meekneſs, and charity, before the face of his cruel enemies. And albeit, thou didſt ſuffer them to proceed to ſuch a height of violence againſt him, as to kill his perſon, and take poſſeſſion of his throne; yet didſt thou in great mercy preſerve his Son, whoſe right it was, and at length by a wonderful providence bring him back, and ſet him thereon, to reſtore thy true Religion, and to ſettle peace amongſt us: For which we glorifie thy Name, through Jeſus Chriſt our bleſſed Saviour. *Amen.*

¶ *Inſte-*

¶ *Immediately before the Prayer of Saint* Chryſoſtom, *ſhall this Collect be uſed.*

ALmighty and everlaſting God, whoſe righteouſneſs is like the ſtrong mountains, and thy judgements like the great deep; and who, by that barbarous murder, this day committed upon the ſacred perſon of thine Anointed, our late Sovereign, haſt taught us, that neither the greateſt of kings, nor the beſt of men are more ſecure from violence, than from natural death; Teach us alſo hereby ſo to number our days, that we may apply our hearts unto wiſdom. And grant, that neither the ſplendour of any thing that is great, nor the conceit of any thing that is good in us, may any way withdraw our eyes from looking upon our ſelves as ſinful duſt and aſhes; but that (according to the example of this thy bleſſed Martyr) we may preſs forward towards the prize of the high calling that is before us, in faith and patience, humility and meekneſs, mortification, and ſelf-denial, charity and conſtant perſeverance unto the end. And all this for thy Son our Lord Jeſus Chriſts ſake; to whom, with thee and the holy Ghoſt be all honour, and glory, world without end. *Amen.*

ver. 3. Pſal. 98 ver. 3. ver. 4. Pſal. 89 21. ver. 22. ver. 23. ver. 24. ver. 25. ver. 26. Pſal. 13 4. ver. 5. Pſal. 14 21.

A Form of Prayer with Thankſgiving to be uſed yearly upon the XXIX. day of *May*; Being the day of His Majeſties Birth, and happy Return to His Kingdoms.

¶ *The Service ſhall be the ſame with the uſual Office for Holydays in all things, Except where it is hereafter otherwiſe appointed.*

¶ *If this day ſhall happen to be Aſcenſion-day, Whitſunday, or Trinity-Sunday, onely the Collects of this Office are to be added to the ſeveral Services for thoſe Feſtivals in their proper places. If it ſhall happen to be any other Sunday, or to be Munday, or Tueſday in Whitſun-week, the Collects ſhall be uſed as before, and alſo the proper Pſalms here appointed, inſtead of thoſe of ordinary courſe, and all the reſt of this Office omitted.*

¶ *Morning Prayer ſhall begin with this Sentence.*

1 Tim. 2. 1, 2, 3. I Exhort, that firſt of all ſupplications, prayers, interceſſions, and giving of thanks be made for all men; for Kings, and all that are in Authority, that we may lead a quiet and peaceable life in all godlineſs and honeſty: For this is good and acceptable in the ſight of God our Saviour.

¶ *Inſtead of* Venite exultemus, *ſhall be ſung or ſaid this Hymn following; one Verſe by the Prieſt, and another by the Clerk and people.*

Pſal. 95. 1 O Come let us ſing unto the Lord: let us heartily rejoyce in the ſtrength of our ſalvation.

Let us come before his preſence with thankſgiving: and ſhew our ſelves glad in him with Pſalms.

For

ver. 3. For the Lord is a great God: and a great King above all gods.

Pſal. 98. 2. *With his own right hand, and with his holy arm: hath he gotten himſelf the victory.*

ver. 3. The Lord declared his ſalvation: his righteouſneſs hath he openly ſhewed in the ſight of the heathen.

ver. 4. *He hath remembred his mercy and truth towards the houſe of Iſrael: and all the ends of the world have ſeen the ſalvation of our God.*

Pſal. 89. 21. For he hath found David his ſervant: with his holy oyl hath he anointed him.

ver. 22. *His hand hath held him faſt: and his arm hath ſtrengthned him.*

ver. 23. The enemy hath not been able to do him violence: the ſon of wickedneſs hath not hurt him.

ver. 24. *He hath ſmitten down his foes before his face: and plagued them that hated him.*

ver. 25. His truth alſo and his mercy hath been with him: and in his Name is his horn exalted.

ver. 26. *He hath ſet his dominion alſo in the ſea: and his right hand in the flouds.*

Pſal. 138. 4. Therefore all the kings of the earth ſhall praiſe thee, O Lord: for they have heard the words of thy mouth.

ver. 5. *Yea, they ſhall ſing in the ways of the Lord: that great is the glory of the Lord.*

Pſal. 145. 21. My mouth alſo ſhall ſpeak the praiſe of the Lord: and let all fleſh give thanks unto his holy Name for ever and ever.

Glory be to the Father, and to the Son: and to the holy Ghoſt;

As it was in the beginning, is now and ever ſhall be: world without end. *Amen.*

¶ *Proper Pſalms*, 20. 21. 85. 118.

¶ *Proper Leſſons*, *The firſt*, 2 Sam. 19. ver. 9. *The ſecond*, Rom. 13.

¶ *In the Suffrages after the Creed, theſe ſhall be inſerted and uſed for the King.*

Prieſt. O Lord, ſave the King.

People. Who putteth his truſt in thee.

Prieſt. Send him help from thy holy place.

People. And evermore mightily defend him.

Prieſt. Let his enemies have no advantage againſt him.

People. Let not the wicked approach to hurt him.

¶ *Inſtead of the Firſt Collect for Morning Prayer, theſe two ſhall be uſed.*

O Lord God of our ſalvation, who haſt been exceedingly gracious unto this land, and by thy miraculous providence haſt delivered us out of our late miſerable confuſions, by reſtoring to us our dread Sovereign Lord, thy ſervant, King *Charles*; We are now here before thee with all due thankfulneſs to acknowledge thine unſpeakable goodneſs this day ſhewed unto us, and to offer up our ſacrifices of praiſe unto thy glorious Name; humbly beſeeching thee to accept this our unfeigned, though unworthy oblation of our ſelves; vowing all holy obedience in thought, word, and work unto thy divine Majeſty; and promiſing in thee, and for thee all loyal and dutiful allegiance to thine Anointed ſervant, and to his heirs after him: whom we beſeech thee to bleſs with all increaſe of grace, honour, and happineſs in this world, and to crown with immortality and glory in the world to come, for Jeſus Chriſt his ſake, our onely Lord and Saviour. *Amen.*

O God, who by thy divine providence and goodneſs didſt this day firſt bring into the world; and didſt this day alſo bring back and reſtore to us, and to his own juſt and undoubted rights, our moſt gracious Sovereign Lord thy ſervant King *Charles*; Preſerve his life, and eſtabliſh his throne, we beſeech thee. Be unto him a helmet of ſalvation againſt the face of His enemies; and a ſtrong tower of defence in the time of trouble. Let his Reign be proſperous, and his days many. Let juſtice, truth, and holineſs;

let peace, and love, and all Chriſtian vertues flouriſh in his time. Let his people ſerve him with honour and obedience; and let him ſo duly ſerve thee on earth, that he may hereafter everlaſtingly reign with thee in heaven, through Jeſus Chriſt our Lord. *Amen.*

¶ *In the end of the Litany (which ſhall always this day be uſed) after the Collect,* We humbly beſeech thee, O Father, *&c. ſhall this be ſaid, which followeth.*

O Lord God, moſt merciful Father, who of thine eſpecial grace and favour did this day bring home unto us thy ſervant King *Charles*, our Sovereign, and place him in the throne of this Kingdom, thereby reſtoring to us the publick and free profeſſion of thy true Religion and Worſhip, to the great comfort and joy of our hearts; We thine unworthy ſervants, here aſſembled together to celebrate the memory of this thy mercy, moſt humbly beſeech thee to grant us grace, that we may always ſhew our ſelves truly and unfeignedly thankful unto thee for the ſame: And that our gracious King may through thy mercy continue his Reign over us in all vertue, godlineſs, and honour, many and many years; and that we dutifully obeying him, as faithful and loyal ſubjects, may long enjoy him with the continuance of thy great bleſſings, which by him thou haſt vouchſafed unto us, through Jeſus Chriſt our Lord. *Amen.*

¶ *Immediately before the Prayer of S.* Chryſoſtom, *uſe the Collect of Thanksgiving,* (For peace and deliverance from our enemies.)

O Almighty God, who art a ſtrong tower of defence unto thy ſervants againſt the face of their enemies; We yield thee praiſe and thankſgiving for our deliverance from thoſe great and apparent dangers wherewith we were compaſſed. We acknowledge it thy goodneſs that we were not delivered over as a prey unto them; beſeeching thee ſtill to continue ſuch thy mercies towards us, that all the world may know that thou art our Saviour and mighty deliverer, through Jeſus Chriſt our Lord. *Amen.*

¶ *In the Communion Service between the Commandments and the Epiſtle, ſhall theſe two Collects be uſed, inſtead of the Collect for the King, and that of the day.*

O Moſt gracious God and merciful Father, who haſt by thy infinite power and goodneſs ſafely and quietly, after ſo many and great troubles and adverſities, ſetled thy ſervant our Sovereign Lord King *Charles* in the throne of his Fathers, (notwithſtanding all the power and malice of his enemies) reſtoring unto us, with him and by him, the free profeſſion of thy ſacred truth and Goſpel, together with our former peace and proſperity; We beſeech thee to grant him the defence of thy ſalvation, and to ſhew forth thy loving kindneſs and mercy to him; and to ſtir up continually in our hearts all faithful duty and loyalty towards him, with a religious obedience, and thankfulneſs unto thee for theſe and all other thy mercies, through Jeſus Chriſt our Lord. *Amen.*

GRant, we beſeech thee, Almighty God, that our Sovereign Lord the King, whom thou didſt this day happily bring home, and reſtore to us, may be a mighty Protector of his people, a religious Defender of thy ſacred Faith, and of thy holy Church among us, a glorious Conquerour over all his enemies, a gracious Governour unto all his ſubjects, and a happy father of many children to rule this Nation by ſucceſſion in all ages, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 1. *S. Pet.* 2. 11.

DEarly beloved, I beſeech you as ſtrangers and pilgrims abſtain from fleſhly luſts, which war againſt the ſoul; having your converſation honeſt among the

the Gentiles: that whereas they ſpeak againſt you as evil doers, they may by your good works which they ſhall behold, glorifie God in the day of viſitation. Submit your ſelves to every ordinance of man for the Lords ſake; whether it be to the King, as ſupream, or unto governours, as unto them that are ſent by him, for the puniſhment of evil doers, and for the praiſe of them that do well. For ſo is the will of God, that with well doing ye may put to ſilence the ignorance of fooliſh men: As free, and not uſing your liberty for a cloak of maliciouſneſs, but as the ſervants of God. Honour all men. Love the brotherhood. Fear God. Honour the King.

The Goſpel. S. Mat. 22. 16.

AND they ſent out unto him their diſciples, with the Herodians, ſaying, Maſter, we know that thou art true, and teacheſt the way of God in truth, neither careſt thou for any man; for thou regardeſt not the perſon of men. Tell us therefore, What thinkeſt thou? Is it lawful to give tribute unto Ceſar, or not? But Jeſus perceived their wickedneſs, and ſaid, Why tempt ye me ye hypocrites? ſhew me the tribute money. And they brought unto him a peny. And he ſaith unto them, Whoſe is this image and ſuperſcription? They ſay unto him, Ceſars; Then ſaith he unto them, Render therefore unto Ceſar the things which are Ceſars, and unto God, the things that are Gods. When they had heard theſe words, they marvelled, and left him, and went their way.

¶ *After the Prayer,* (For the whole ſtate of Chriſts Church, *&c.*) *this Collect following ſhall be uſed.*

O Lord our God, who upholdeſt and governeſt all things in heaven and earth; Receive our humble prayers with our thankſgivings for our Sovereign Lord *CHARLES*, ſet over us by thy grace and providence to be our King: And ſo, together with him, bleſs the whole Royal Family with the dew of thy heavenly Spirit, that they, ever truſting in thy goodneſs, protected by thy power, and crowned with thy gracious and endleſs favour may continue before thee in health, peace, joy, and honour, a long and happy life upon earth; and after death obtain everlaſting life and glory in the kingdom of heaven, by the merits and mediation of Chriſt Jeſus our Saviour; who with the Father, and the holy Spirit, liveth and reigneth ever one God, world without end. Amen.

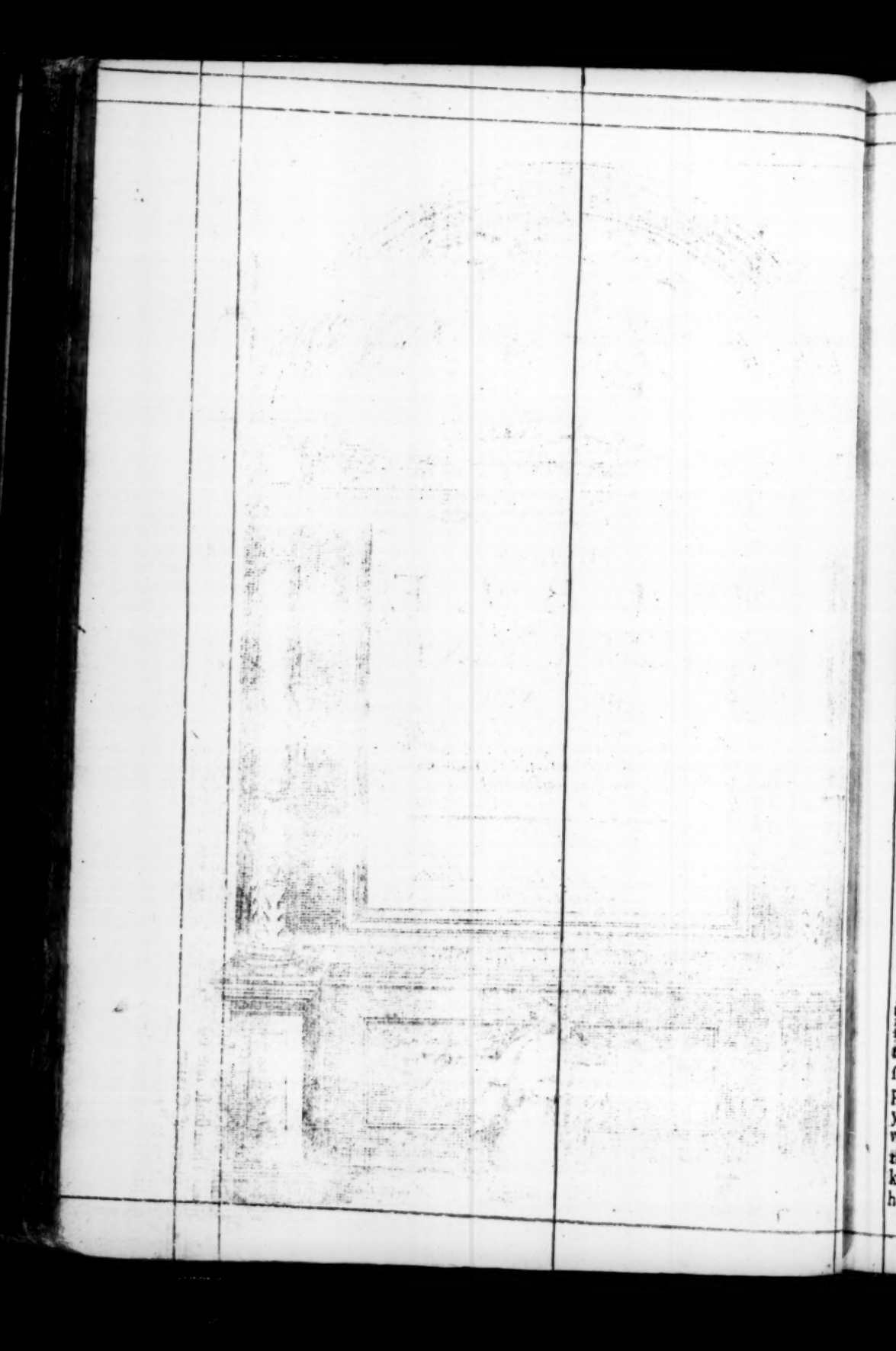
FINIS.

CHARLES R.

OUr will and pleaſure is, That theſe three Forms of Prayer and Service made for the Fifth of November, the Thirtieth of January, and the Twenty ninth of May, be forthwith Printed and Publiſhed, and for the future annexed to the Book of Common-Prayer and Liturgy of the Church of England, to be uſed yearly on the ſaid days, in all Cathedral and Collegiate Churches and Chappels, in all Chappels of Colledges and Halls within both Our Univerſities, and of Our Colledges of Eaton and Wincheſter, and in all Pariſh-Churches and Chappels within Our Kingdom of England, Dominion of Wales, and Town of Berwick upon Tweed.

Given at Our Court at *Whitehall* the ſecond day of *May*, in the Fourteenth year of Our Reign.

By His Majeſties Command.

Edward Nicholas.

DIEU ET MON DROIT
THE HOLY
BIBLE
Containing the Old
TESTAMENT
And
THE NEW
Newly translated out of the Originall Tongues
and With the former translations diligently
compared and revised by his Maiesties
Speciall commandement
Appointed to bee read in Churches
LONDON
Printed by Christopher Barker Printer
to the Kings most Excellent Majestie
Anno Dom. 1661